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PASSION WEEK NUMBER

Indifference

When Jesus came to Golgotha, they hanged Him on a tree;
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep;
For crass and cruel were those days, and human flesh was cheap.

When Jesus comes to your home town, they simply pass Him by;
They do not harm a hair of Him, they only let Him die;
For men have grown more tender, and they would not give Him pain;
They only just pass down the street, and leave Him in the rain.

And Jesus prays, "Forgive them, for they know not what they do";
And still beats down the winter rain, and drenches through and through;
And men go home and leave the streets, without a soul to see;
But Jesus, crouched against a wall, cries out for Calvary!

—Studdert-Kennedy.



THE RETURN FROM THE CROSS

PHILADELPHIA, MARCH 30, 1933

ONE BOOK A WEEK

STILL ANOTHER BOOK ON BUCHMANISM

If one needed any evidence of the hold that Buchmanism—now generally known as the Oxford Group Movement—had gotten upon the youth of both Great Britain and America, the fact that one book after another upon it was appearing would be sufficient. I have already called attention on this page to several of these books. Perhaps I ought not to use this valuable space to write about another, but the Macmillan Company has just published one so unique and interesting, so convincing, that I cannot pass it by. It bears the title: "He That Cometh," and is from the pen of Gofferey Allen, Fellow and Chaplain of Lincoln College, Oxford. Mr. Allen had been in orders and had been teaching religion and preaching the Gospel for some time, but he suddenly discovered that he was not really living the Christian life at all, or preaching the Christian Gospel. The result of this discovery was the writing of: "Tell John," an attempt to put the message of Karl Barth into intelligible English and popular form. The book was a great success and has had a wide reading both in England and America. It is really a contrasting of the message of Jesus and present-day religion. It so impressed Dr. J. E. Rattenbury, of London, that he called upon every Christian in England to read it. It is being widely read in America. One result of the writing was to bring the author into intimate relations with the Oxford Group Movement, and the chief result was the transformation of his own life and thought. The story of this transformation he gives us in "He That Cometh," and I predict for it an even wider reading than "Tell John" enjoyed.

The first chapter is in the form of an allegory. The author tells how he was living in a big house of many rooms. He confined himself to three or four rooms in the front and left the others neglected. They were soon full of dust and became

damp and mouldy. He met a man—a man of purest heart and noble character. The new friend began calling every day. He welcomed him, but soon began to be afraid he might discover these neglected rooms. His friend, however, suspected these locked rooms and finally suggested that he be allowed to come and live with him, occupying these empty rooms. He was ashamed to accede, but had to do so. His guest, instead of seeming surprised, let in the sun and suggested that they clean them up together. He was a wonderful worker, and between the two of them they soon had the rooms not only clean and full of sunlight, but handsomer than before. They even transformed the rooms he had himself been living in. Of course the home was his heart and the guest who cleaned the house and came to dwell with him was Christ. It is a very striking piece of writing.

The new Movement, as expounded by Mr. Allen, follows the line of this allegory. Christianity, instead of being the formal religion of the Churches, which consists of certain doctrines somewhat carelessly held, a respectable life, a certain benevolence, and the reciting carelessly of certain prayers on Sunday, is first of all an absolute cleansing of the heart of all sin by the inviting of Christ to come in and make it His home. Every chamber must be swept clean and they will be kept clean by His indwelling. Then there will come the consciousness of all past sin completely forgiven by Him who helped clean the heart of sin. Then, he who has been forgiven, must be ready to forgive as he has been forgiven. And he must tell others how Christ has forgiven him, telling them even of the foulness of his secret chambers. This is what the "Oxford Group" calls "sharing." Individualism is a curse. There must be a corporate endeavor after the holy life. Confession to one's fellow sinners instead of to the priest. Then the next step is complete dedication of the life to Christ.

Everything must be done as in His presence. He is an abiding guest in the home—in one's heart. There must be absolute obedience. The Holy Spirit will speak to him in whom Christ dwells—will speak distinctly, even guiding him in the most common affairs of daily life.

Mr. Allen devotes one chapter to the Church. Here he pictures the new Church in somewhat the same terms that Mr. Shoemaker, one of the leaders of the Movement in America, uses in his books. The Church has grown stale. We have the externals of religion—buildings, theological discussion, rituals, etc. We have the form of Godliness but not the power thereof. The Church labors on but the world has lost faith, is disillusioned, tired. The disordered world everywhere "betrays the lack of radiant and loving faith in the hearts of men." The Churches are not bringing men to Christ, not fostering a radiant religious life in their members. They have not that faith which transforms men, makes them passionate followers and servants of the Lord.

"It is also evident that the very distress of the world is leading to a new seasoning of awakening. Men in various countries are being forced to face real issues and real needs. No solution but the best will save them from their present discontents. The desolation of the far country, estranged from God, is leading them to turn back once more to their home in His presence. They are being led to find the real solution, not in theoretic cosmologies or religious ritual, but in penitence, the mercy of Christ, the obedience of faith. The new outpouring of the Spirit of life-changing love in the Oxford Group Movement is a very evident sign, that we are in the early years of one of the big periods of reawakening, where the Gospel of forgiveness is proclaimed and believed, and men are liberated into a new Spirit of love and joy and effective calm of soul."

Frederick Lynch

SOCIALISM AND THE TEACHINGS OF JESUS

Jesus is the greatest revolutionary of history. He rejected the order of His day completely. He was a radical of the first rank. But the revolution to which He called men was purely ethical and spiritual. And that revolution would bring the most complete transformation of human life and institutions that the mind can conceive. What would be most magnificent and astounding about it, is that it would not result in the shedding of one blow on the part of those who would achieve it.

The Kingdom of God is a new society on earth—something quite different from anything which we now know. The Fatherhood of God, the brotherhood of men, the spiritualization of wealth, the inviolability of personality and personal values, the supremacy of the spiritual quest—are all revolutionary conceptions, each one complete in itself, universal in application and sovereignty. These conceptions Jesus dealt with passionately. He gave Himself to them utterly. His life was the perfect expression of their meaning for the individual. They imply a personal religious life which is, at once, both individual and social. In that personal religious life there is nothing like "individual" or "social." That life is woven of one piece. To divorce

the individual and the social is to destroy the life.

How do these revolutionary and creative conceptions take hold of life? How does the new society come about? Through personalities born from above, of course, and through vital Christian nurture, through Christlike services of the Church, and through the lives of Christlike men and women. Through Christlike individuals all human relationships and institutions, and all of human society would be transformed. Such is the ideology and the dynamic of the new society and the new life as envisaged by Jesus.

But here we are, in 1933, overwhelmed with the realization that this ideology and dynamic have not carried over into the world of social living, into politics, finance, race relationships, international statesmanship—not even into the world of interdenominational and inter-religious relationships. We are still living in the old world against which Jesus revolted, which crucified Him—and this world is still crucifying Him. And we, His disciples of the 20th century, have neither the courage to tell this society to call a halt nor the strength to overthrow it in His name. Even the Christlike individuals, the sons of God, have not appeared—not with surpassing greatness or irresistible spirit. Prophets indeed have come. They fill many pulpits today and cry courageously against Mars and Mammon—and complaisance and

mediocrity. They sigh for the new society. They pray for the "Beloved Community," governed by love and ethics and democracy. But the "new earth" and the "new heaven" do not come through courageous preaching. Liberalism has proved itself largely innocuous—if not sterile. More than these is needed. Revolutionary preaching and thinking must issue in revolutionary living and revolutionized and revolutionizing Churches, institutions, political parties and governments. Ethical social religion must be implemented for the realization of a new order among men. Our times call for a gospel that is implemented socially, economically and politically for the building of a spiritual kingdom. Modern Christians must learn that it is not enough to believe and pray and preach, that they must also vote and work, buy and sell, bank and legislate in the spirit if the idealism of Jesus is to transform human society.

Where can the followers of Jesus find the implementation needed for the attainment of its own social ideals?

Socialism lays claim to the possession of this implementation. Many Socialists claim that Jesus was the first Socialist—this is, of course, childish prattle. They do claim to have the same social objectives. They do start out with the same radical revolt against the status quo. They are firmly of the conviction that they have the ideology

(Continued on Page 20)

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EDITORIAL

AT THE CROSS

Whatever else you remember or forget when you think of the Cross of Christ, the one thing you dare never lose sight of is this: *the motive power of our religion is the Divine compassion; the central symbol of our religion is a Cross on which hangs the compassionate, the forgiving Christ.* Considering the circumstances, the greatest prayer that was ever uttered in the history of this universe was this: "Father, forgive them; for they know not what they do." When we think of the grim and ghastly things which are happening across the world in this year of our Lord 1933, when we see men by the millions trampling God's laws under foot and turning their backs upon His grace and His mercy, we are amazed that the flaming wrath of God does not blot out of existence such vileness and ingratitude. We recall how Henry Drummond stood on a Glasgow street beholding the cruelty, the drunkenness, the impurity, and the squalor around him, and how he cried, as his body was shaken with sobs, "O the sins of these men! How can God bear it?" Perhaps more of us are like the "sons of thunder" who would call down the forked lightning of Divine retribution upon those who have so forgotten and despised the love of God.

It is a good time indeed to turn to the Cross and see how the Son of God was left alone in a dreadful spiritual solitude, when those who had been His closest followers had deserted Him and the soldiers were gambling for His few poor garments, and all around the Cross there was not a friendly face to be seen. Surely He had done nothing to merit such treatment. Those hands which were now nailed in such shameful impotence to the accursed tree had, in the busy years of His ministry, been outstretched in blessing and in gracious deeds; they had opened blind eyes and caused the lame to walk, the deaf to hear, and the dumb to speak; they had even touched with brotherly love the unclean lepers who had not felt the touch of a human hand for years. Those feet now nailed to the Cross had not only toiled along life's common path, but had sped on countless errands of mercy. It has been well said that if Jesus had been only human He might well have denounced His callous persecutors for their fiendish cruelty and called down upon them the righteous anger of Heaven; and if He were

Divine, one might almost expect Him to have summoned the Powers from above to hurl their bolts of destruction against such baseness. But what do we find? What feelings fill that great heart? Only *inexpressible pity, unfathomable forbearance, unfailing love.* And surely there is nothing else so well calculated to break down the pride of the sinner.

Dr. Bernard Bell says: "If only this God on Calvary would scold us, we could bear that. 'Thunder at us, Christ! We have been cowards, cheats, bullies, beasts. Condemn us, Lord, that we may defy Thee!' No, He will not. The most terrible thing in life, and the loveliest, is *the love of God as it is in Jesus.* We have betrayed Him. We have denied Him. Peter did that. 'And the Lord turned and looked on Peter.' *The Lord understood.* 'And Peter went out and wept bitterly.' With every prayer, at every offering of sacrifice in the Holy Sacrament, we face that love of His, searing and cleansing us. He whom God has understood, shall he not understand? He whom God has pitied, how can he do less than pity? He whom God forgives, can he avoid forgiving?"

Here we have the basic truth of the Christian faith, and no other is so full of practical significance for the modern world. It means that God must not be thought of as the angry Avenger, but as the Holy Father; it means that love and limitless compassion, not hate and vindictiveness, passionate longing for the estranged and the sinful, not an implacable demand for retribution, are inherent in the character of God.

Dr. Ward reminds us how that literary genius of the Soviets, Maxim Gorky, under the unrelenting surveillance of his stern grandfather, was led to think of God as relentless, persecuting, swift to mark the frailties and sins of mankind,—and then how Gorky rose up in anger to cast such a God out of his thoughts! It is only when we come to see that there is a love in this universe that can forgive even the vilest of sinners—it is only then that we come into the heart of the passion of Christ and learn the truth that is of most value to us poor sinful men. If the observance of Holy Week does not make us all kinder, more merciful, more forgiving, it proves that we have not learned the deepest lesson which this sacred season is intended to teach.

As Shakespeare puts it: "In the course of justice, none of us should see salvation; we do pray for mercy, and that same prayer doth teach us all to render the deeds of mercy."

* * *

EXPERT TESTIMONY ON CHRISTIAN UNITY

No matter how much we may differ in our conception of the value and urgency of Church union, all followers of Christ must be sincerely interested in Christian unity, which is so dear to the Master's heart. In the consideration of this great theme it is certainly wise to have the testimony of an expert, and we do not believe that anyone in the Protestant Church today can qualify more successfully along this line than the Rev. Dr. Charles S. Macfarland, the General Secretary Emeritus of the Federal Council of the Churches. For a quarter of a century and more he has been so constructively associated with this movement that he can speak with an authority which few, if any, in our Protestant Churches possess. We should, therefore, be particularly grateful for the source-book from his pen which has just been published, entitled, *Christian Unity in Practice and Prophecy* (396 pages, \$2.75, Macmillans).

This book will be found indispensable for the library of anyone who wants to keep informed, both in regard to the history and the present policies and the progress of Christian unity, especially as it is related to the Churches in the United States. Both in its analysis of the proposals for federal and organic unity, and in its new and striking proposals as to future policies and progress, Dr. Macfarland's insight, irenic spirit and undaunted faith enable him to picture most convincingly the power of a United Christian Church proclaiming its universal message to mankind. He believes that the unity of the Church of Christ is to be found in Christian experience, worship and service, and some day the constitution of a United Church of Christ will write itself. "The search for reunion must go further back than the ancient councils," he says, "and these essentials of unity must exist in liberty of form and expression, whether intellectually in creed, whether in ceremonies to express worship or in theories as to how the divine grace has been transmitted in ministry and sacrament." The appendices, bibliography and index add much to the value of a book of which Dr. S. M. Cavert truly says, "It will be the one most important treatise on the subject for many years to come."

* * *

"HUXTRY! HUXTRY!"

By request, two of the four pens used by the President of the United States in signing the "Beer Bill" were given to the American Legion and the American Federation of Labor! Surely these two organizations deserved to be thus rewarded, for they have rendered the best service of which they are capable to "save" the country by legalizing the "suds" of which a great American once wrote: "*I'd rather sweep the streets of a city than brew that which brews sorrow and shame.*" We record this incident for the benefit of the historians of tomorrow.

In exulting over the signing of this bill, the *Philadelphia Record* publishes a portrait of the President under the caption in large letters: "*He Starts the Bung!*" Is this title of "Bung-starter for the Beer-guzzlers" to be regarded as a compliment? The historians of 2,000 A. D., when the world, as we hope, will be fairly civilized, may consider the title a stigma.

* * *

A QUESTION OF LAW

Wanted: the address of the brightest lawyer on the subscription list of the REFORMED CHURCH MESSENGER. Here is a poser for him: *If a man gets intoxicated on non-intoxicating beer, can he be convicted for drunken driving?* That question is likely to come up in thousands of courts and to cause a good many extra furrroughs on the brows of the legally wise.

Beer of 3.2 alcoholic content is not intoxicating. That is settled. The House of Representatives has said so. The

Senate has said so. The President has said so. Mrs. Sabin has said so. It *must* be so. (?)

This strictly non-intoxicating beverage, however, *does* intoxicate, as every sensible person knows, perfectly well. It befuddles the brain; it gives the drinker an exaggerated conviction of his own cleverness; it makes him a menace at the wheel of any automobile.

Let no one doubt that we are going to have a tremendous increase in the number of road accidents. What can a judge do when a man, drunk from the use of liquor that the law declares to be innocuous, kills a few pedestrians or passengers? Surely we will need in every court "a second Daniel come to judgment."

—G. E. H.

* * *

CLASS WAR AND RELIGION

When one thinks of the present state of the world, it does not require much persuasion to be convinced that we are in imminent peril of a violence that, if not restrained would engulf us all in profound loss and possible disaster. One of the most important services we can now render as soldiers of the common good is to set an example both in word and action of patience, forbearance and good will.

One of the special dangers confronting us is undoubtedly that of class war. In *The World Tomorrow*, Mr. Kirby Page contributes a strikingly suggestive article on "Class War and Religion," in which he makes a fervent plea against violent revolution which would engulf both parties to the controversy in measureless catastrophe. And yet we wonder whether much of the force of that appeal is not nullified by an apparent commitment made by Mr. Page toward the end of his article when he plainly states the following conviction of his own conscience: "Now a concluding question must be faced: What should be the attitude of truly religious persons toward the workers, if in desperation they resort to armed action in an endeavor to secure justice? My own answer is clear and unequivocal. I am on the side of the victims of exploitation and injustice, and make no pretence of being neutral in the class conflict. I have been endeavoring to make my position clear, that under no circumstances will I participate in armed warfare, whether it be international or class warfare. Moreover, I will never sanction or approve any kind of armed hostilities. But this must not be interpreted as meaning that I will forsake the exploited masses. I am on their side, even if they follow the fatal example of their oppressors and resort to retaliatory violence."

It seems to us that the most constructive service that can be rendered at this time is to reveal such faith in our fellows as to believe, and to spread abroad the belief, that they will find a way to settle the difficult problems now confronting all classes of men without using the force of fist and claw, of cannon and poison gas, to secure the ends of righteousness and justice which are in harmony with the will of God and the basic rights of mankind.

* * *

A PLEA FOR A SQUARE DEAL

That fine type of Southern gentleman, Dr. W. W. Alexander, of Atlanta, in his address at the semicentennial of Paine College, made a plea for a square deal for the Negro, which should be heartening to all real Christians. Believing that Jesus Christ is the supreme way of life, he says that his attitude toward Negroes must not be simply that of "a kindly Southerner," but that of "*a Christian who believes that the spirit of Jesus Christ should and can dominate the relations of all men.*" He means to be interested in his Negro neighbors, not because they are the descendants of his grandfather's slaves, but because they are human beings and the sons and daughters of God.

He points out that the greatest temptation which faces Negroes today is that of pessimism and despair. "They have been a people of great hope," he says, "and this hope was based largely upon a double faith in America and Christianity." The present depression, however, has shaken them to their foundations and they must begin anew to rebuild their economic life. On every side race prejudice

turns them out of old jobs and blocks their advance to new opportunities. If whites have suffered in these hard times, the Negroes have suffered far more. The Catholic Church and the Communists are two new forces which are appealing to their loyalty. Dr. Alexander says truly that to follow the first of these means to break largely with their past religious development, and to follow the latter means to espouse a philosophy of despair—a method of violence, the denial of God, and the abandonment of democracy. If Negroes are to be saved from despair and doubt, it is the people of the Churches who have it in their power to do this. No mere words or condescending gestures of good-will are sufficient. The eight and a half millions of "Negro neighbors" must be treated like neighbors. "Nothing we can do in China, Japan or Africa," says Dr. Alexander, "will so challenge a cynical world as for us to demonstrate the spirit of Christ in relation to our Negro neighbors. Such a demonstration would strengthen the hands of every missionary across the world."

Alas, there is a vast population of neglected colored people. It is illuminating to study, for example, what is done for colored children in comparison with white children. Should the neediest receive the least aid? In South Carolina, in 1928, the per capita school expenditure for white children in the three counties of Aiken, Barnwell and Edgefield was respectively, \$38, \$85 and \$41; for Negro children, \$3.50, \$3.25 and \$3.75. In Georgia the State Department of Education Report, for 1931-32, showed for five counties the following figures: For white children, Richmond, \$54; Burke, \$38; Columbia, \$28; McDuffie, \$30; Jefferson, \$28. For colored children, \$10, \$2, \$1, \$3, \$2. The average for the State of Georgia in the same period for each white child, \$29.67; for each colored child, \$5.61. Is the white child worth six times as much in the eyes of our Heavenly Father?

"Two false philosophies have misled us in the South," says Dr. Alexander; "the first was that slavery was a divine institution. Time has discredited this. The other, that Negroes are an inferior people, is being discredited by the advancing achievements of American Negroes. James Bryce said that nowhere in history had any people made such rapid advancement in civilization. The progress of American Negroes since the Emancipation is not the achievement of an inferior people. The physical stamina which has enabled them to bear their burdens across the weary centuries is of itself most impressive. But that is not all. In gentleness, in love of beauty, in adaptability, and with a penetrating wisdom, they have come. No high call has ever come to Negroes that has not met a response. On the steps before every door that opens into knowledge today, Negro youth is standing. To every one of the great arts, Negroes seek entry. In every great graduate school in America, Negro students are seeking to master the tools of learning. To every European center where the border lines of human knowledge are being pushed back, Negro youths are finding their way, determined to participate in these higher endeavors." Dr. Alexander concludes, therefore, with the judgment that many of our people are not aware, but all need to realize, that these human beings which constitute "Brown America" are *just as worth while as any people with whom the Church works in other lands*, and the best men and women in our Negro colleges are capable of taking their place with the best types of white men and women in "ability and Christian integrity."

Such a testimony from the Southland is indeed worth while. It gives us new heart of hope. If we act upon it, we can come with clean hands into the court of justice where we express our utter abhorrence at the base and inhuman treatment of the Jews in a Germany now ruled relentlessly by the mysterious Hitler and his unruly Nazis. Race prejudice, class prejudice and religious prejudice are alike unworthy of the followers of Him Who died for us on Calvary.

* * *

A DISCRIMINATING APPRAISAL

The theory that blind people have unusual insight receives new confirmation in the remarkable judgment on the

character of George Bernard Shaw, recently written by Miss Helen Keller. Is the crotchety and impish Irishman a prophet or a charlatan? The fact that he is even now visiting the America which he has seemed to treat with such utter disdain, causes renewed interest here in the personality of a man who has made light of so many of the things we count most sacred, and has taken such sardonic delight in hacking away with his little hatchet at our most cherished traditions. Miss Keller says that she had long desired to meet Mr. Shaw, whom she had come to regard as "one of the greatest men in the world today." She had been greatly thrilled by his electrifying challenges to society and his mastery of the intricacies of speech. Especially had his "St. Joan" moved her profoundly.

Finally a meeting between the two was arranged by the winsome Lady Astor, and Miss Keller says that she does not remember ever being so excited over meeting anyone as she was that day. "I wanted intensely to get the feeling of the man," she says, "as I am so often able to do from a handclasp or a few minutes of intimate conversation." She had met kings and queens, distinguished writers and poets, scientists and philosophers, statesmen and great religious leaders of men, but here, at last, was a man whose mind she thought she understood—a man whose ideas had made the world sit up and take notice.

Read then the words of Miss Keller as she describes her terrible disappointment. "I held out my hand," she says. "He took it indifferently. I could scarcely believe my sensations. Here was a hand bristling with egotism as a Scotch thistle with thorns. It was not the sort of hand one would associate with the compassionate interpreter of *Joan of Arc*." When Miss Keller said, "I am happy to meet you. I wanted to know you for ever so long," Shaw replied with a taunt, "Why do all you Americans say the same thing."

"Why do you hate us Americans so?" I murmured.

"I don't hate you," he answered with an inflection of his voice which implied that Americans could never rise to the level of his contempt.

"Then why don't you come to America?", I asked.

"Why should I? All America comes to see me."

Then Lady Astor laid her hand on his arm and shook it a little, as if he were behaving badly like a child before company. "Shaw", she said, "don't you realize that this is Helen Keller? She is deaf and blind."

Then from Shaw came the shocking reply: "Why, of course! All Americans are deaf and blind—and dumb!"

Although Miss Keller still regards Mr. Shaw as a great man, she now feels that there is a very real flaw in the sparkling vessel. "He may shine before our eyes with the brightness of an archangel," she says, "but in things of the spirit he lacks that quality which goes to the making of a friend of man. There is nothing in him of that sympathetic imaginativeness which enables other great men to understand human beings. He has sacrificed emotion to intellect, intuition to reason. His refusal to see any good in institutions has ended with an inability to respect personality. There are no mellowing shadows in his mind. Every inch of it is relentlessly glaring—no sense of dreams or mystery abides there. He is the sort of person who is never happy unless he is making someone else thoroughly uncomfortable. That is not to say that Mr. Shaw is not a great humanist. He protests vigorously against the infliction of unnecessary pain on man and beast. But his humanism is collective without being individual. He is so magnificently self-confident and self-sufficient, he cannot conceive the possibility that weakness and hesitation may go hand-in-hand with spiritual strength and radiance."

It is doubtful if anyone has ever more adequately sized up this unique man, in whom the bitterest satire and clownish mischief-making are so curiously blended. "Hanging a question-mark to everything" is his forte, but the old codger does it with such a glittering effrontery and consummate exhibitionism that it brings relish and enjoyment in spite of its many irritating qualities. Perhaps Shaw should be regarded as a necessary evil in a jazz age.

The Parables of Peto the Penman

THE PARABLE OF THE INSTALLATION SERVICE

Came a Sunday when a pastor-elect was to be installed, for the Classis had appointed a Committee to do that thing, and the organist had prepared a program which the printer had inked upon paper. The Chimes rang, the Church was bright with many lights, and beautiful was the Altar with baskets of flowers. From the four corners of the town came the members, hundreds of them, a thousand, to be more correct, and the ushers called in the deacons, who in turn sent out an S. O. S. call for the elders, to help seat the people. Promptly at the appointed minute the great organ bellowed forth a prelude, while four D.D.'s and a layman filed into the pulpit. The choir sang rapturously, the ministers pitched their voices on the lowest possible register, and messages were spoken to the pastor and to the people. Things moved on apace, but there was so much to do and apparently, to say, that the service which began at 7.30, did not end until 9.45, when the new pastor was

called to the pulpit and permitted to pronounce the benediction. Then, again, the organ thundered a postlude, in presto tempo!

And the Penman has often thought over that installation service and moralized about the faith that a congregation has in its good judgment and common sense, since it selects its pastors from a number of candidates, and bases its judgment on two sermons heard, and the general appearance of the successful candidate; and, usually—their judgment has been sound. Or, what amounts to the same thing, all preachers are more or less good in these days when seminaries are ably manned with competent teachers. Congregations sometimes err in their choice of preachers; but with our rather haphazard method, the wonder is that they do not blunder more frequently.

And, so, too, he thought of the period while the preacher awaits the outcome of his candidating trip. Those be anxious days and weeks, and the arrival of the postman is a daily event. What joy when the call comes and one is able to summon the moving van to pile in the books and the furniture and take the family into another field of activity. And—there are usually some heartaches when the time comes to say farewell to the old Church and the faithful members who stood by and helped and loved the pastor and his wife, and even his children! But the moral readeth thus: Judge not a congregation by the number of persons present at the installation service.

PASSION WEEK MESSAGES

LOVE A BASIC LAW OF THE UNIVERSE

By J. L. Barnhart, D.D.

The supreme manifestation of love on the Cross of Calvary should be appreciated more than ever in these disordered times. It should be heartening to know that we are living in a universe that has been capable of producing Christ Jesus, the personification of love. "The suffering, self-giving love which we see in Jesus we may also discern at the heart of the universe." So declares, and rightly too, Dr. E. W. Lyman in his new book, "The Meaning and Truth of Religion." God, whose inherent nature is Truth, Beauty and Goodness or Love, is the ultimate creative ground of the universe.

Men have been slow to realize this truth, and have not taken seriously the greatest of all commands, "Thou shalt love." They have been sluggish in seeing that this is not an arbitrary commandment, but a basic law of the universe and the most inexorable of all laws, that cannot be broken with impunity. God is striving, and in this He is seeking the co-operation of His people, to achieve a rational and spiritual order on earth in which love will be the supreme principle.

Some persons, skeptically or cynically, are ready to exclaim: It is mockery to talk about a God of love, and to discourse on love as a fundamental law of the universe, in these days of widespread suffering. Nay, but here is where the mockery has been. Men have flouted this great law of God and of the cosmos, and most of the suffering is due to that fact. We are now seeing the havoc wrought by war, greed, economic selfishness, ruthless competition and national and racial antipathies. "History is the voice of God forever sounding across the centuries the laws of right and wrong." In the long run love vindicates itself and shows its conquering and uplifting power. Say not that it is impracticable. Experience teaches that it is the only thing that does work in bringing about desirable results. It is healing, redemptive, constructive, while its opposite is disintegrating, disorganizing, destructive.

Robert Browning, in whose creed and life love had first place, well said:

"Life, with all its yields of joy and woe
And hope and fear,
Is just one chance
O' the prize of learning love."

JESUS' POWER OVER LIFE

By E. M. Sando, D.D.

In the history of Christianity there have been many who, by reason of their devotion, have laid down their lives for

Christ and His cause, not only in the early persecutions but also in the sacrificial service of our modern age. But those who have thus given their lives have yielded their full measure of devotion. They have given supremely. It is all they could do. But in Jesus Christ we have the example of Him who not only gave His life in fullest measure of devotion to the Father, but who also had power to take it again. He said, "I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Jesus said, "All power is given unto Me." This included the power to lay down His own life. If His death was, therefore, not the taking of His life by His enemies, but the giving of His life by Himself. His death was a voluntary act, the manifestation of His power over His own life.

But if Jesus thus had power over His own life, that He could "lay it down," and what is more, "take it again," surely He has power over our lives. If only the world, humanity in general, each one of us, would realize how eager and anxious He is to lead and help us by His power; if only men and women everywhere would be willing to yield their hearts and lives to His power, the difficulties and problems that loom so large in the world today would be quickly and easily solved. As we celebrate His sacrificial death this year, His "laying down" of His life for us, and for all of His children in the earth, may we be willing and eager to open our hearts and lives to His power that He may truly lead us in the path of righteousness to life eternal. May we realize more truly than ever before Jesus' power over life, over His own and over ours!

Hanover, Pa.

TOUCHED BY THE HAND OF GOD

By Samuel J. Kirk

In one of his passionate appeals to his friends for sympathy, Job pleads with them to have pity on him, "for," says he, "the hand of God hath touched me." But it was on the very ground that the hand of God had touched him that Job's friends withheld their pity. It was for this very reason that they dared not respond to his

THE ROMAN CROSS

Christ hung upon a Roman cross;
Grim soldiers nailed Him there:
From that high throne He gave in
death

An answer to man's prayer.

He was a Jew—a Nazarene—
Born of a peasant maid:
But His own people hated Him,
And Christ was soon betrayed.

The thornbush made Him a crown;
The cross a royal throne;
A place of skulls a judgment seat
Where He reigned King alone.

Men had long sought the way to God
With bended heart and knee;
There on a cross, a Roman cross,
Was solved the mystery.

A Roman cross, a regal throne,
A wondrous crowning day,
When boundless love and boundless
grace
Began their worldwide sway.

Thou Son of God, Thou Mighty One,
Adoringly I give
Myself in willing servitude:
Thenceforth for Thee I'll live.

—Dwight E. Marvin, in "Knowing
God" (Trinity Press, N. Y.).

appeal. To have pitied Job would have been an acknowledgment on their part of his innocence, and this, in turn, would have involved the abandonment of their creed, the admission into their minds of a new thought of God. In their minds, Job's suffering was an evidence of God's disfavor due to sin.

During this Passion season we think of Another who was touched by the hand of God. But, happily, we no longer consider it as did the friends of Job. We think of the sufferings of Christ, rather, as a mark of the Father's favor and confidence in deeming His Beloved Son worthy to be touched by His hand and, as a consequence, equipped and girded to become His instrument of salvation in a sinful and needy world. By suffering Jesus became our Savior as well as our Example. On the Cross He was touched by the hand of God.

Not infrequently in our earthly experience we, too, are touched by our Father's hand. In such hours, let us not misunderstand its purpose. Let us consider it as what, in truth, it is: an evidence of the Father's confidence in that He considers us worthy to be disciplined and trained to be bearers of the message of salvation. It is an evidence that the Father hath set His love on us. It is a recognition that the Father honors us and gives us a real share in His own sorrow and the saving of a sinful world.

Riegelsville, Pa.

I THIRST

By J. P. Alden

"I thirst!" It was the groan of a body racked with pain. The sun had been long hidden in thick darkness and the air was chill, but fever raged in His aching flesh. The hours of spiritual struggle were over, the mental agony was past and physical distress expresses itself in this cry.

No doubt Jesus had long suffered thirst, but it was in the background of His consciousness because of the greater anguish of soul. No drink had He for nearly twenty-four hours except the cup of Gethsemane in which was the bitterness of sin for which He must make atonement.

There is a spiritual side to the thirst of Jesus. It is the thirst for souls, the desire to save. Remember His asking the Samaritan woman for a drink. When He made her understand the meaning of the living water, His thirsty soul was satisfied—and so was hers. On the cross this soul-thirst was partly satisfied in the faith of the repentant thief.

"I was thirsty and ye gave Me drink," said Jesus, "when ye gave to the needy." So can we satisfy the thirst of the Saviour by doing good wherever we can.

He had refused the narcotized wine offered Him before crucifixion to dull the first shock of pain. Now He cries, "I thirst!", and one holds to His mouth a sponge soaked in vinegar. Others said, "Let Him alone; let us see if Elijah will come to Him." "I thirst!" cries Jesus. Let us run to give Him drink in the offering of our believing hearts and loving service.

At one of the feasts He had exclaimed, "If any one thirsts, let him come unto Me." As He satisfied for our sins on the Cross, so can He satisfy our souls.

Warren, Ohio.

GIFTS OF GOD

By A. H. Schmeuszer

During the Lenten season the mind of the Christian naturally turns to thoughts of the Cross, of Gethsemane and of Calvary. The scenes presented to our minds by these thoughts are repulsive and sad-denying. The fact that Jesus was so cruelly treated, causing Him physical pain, was pathetic enough, but beyond this physical torment He suffered more than human minds can ever comprehend, namely: the agony of the sins of the world. We can never know what it meant to Jesus in suf-

fering and pain, to have been the "focus point" of the sins of mankind. We cannot correctly evaluate the great price that Jesus paid to become the refiner and purifier for the sins of the world. Then too, as Jesus looked about Him from His position on the Cross, His heart must have pained within Him when He discovered that his inner circle, the disciples, had forsaken Him. How many of us would not be saddened to see our closest friends turn and leave us, or remain away altogether, while we are passing through some agonizing experience. This is particularly true when our souls are weary and in need of sympathy. Then we turn to our friends and expect them to encourage us, and display an interest in our sorrow.

So it must have been with Jesus. It must have saddened His heart to know that in the most trying experience of His life, only a few of His disciples and friends were there to show their loyalty to Him. This inward pain caused by the indiffer-

ALONG LIFE'S LONELY WAY

Beneath the trees the Master went
Along life's lonely way.

No one seemed aware of Him.

No one deigned to care for Him,

Along life's lonely way.

The dawn held Him in its embrace,

The light fell on His thoughtful face

As on He moved with kingly grace

Along life's lonely way.

Homage to Him the angels paid,

The hearts of men in love He swayed

Along life's lonely way.

Three days before men scoffed at Him

Along life's lonely way.

Some there were who stared at Him;

None there were who dared for Him

Along life's lonely way.

Before Him mockers bowed the knee,

While others railed at Him in glee.

At last they nailed Him to a tree

Along life's lonely way.

He bore both ignominy and scorn,

But glory filled His Easter morn

Along life's lonely way.

Of now He walks beneath the trees

Along life's lonely way.

While constantly He lives with men,

While ceaselessly He gives to men

Along life's lonely way.

He walked the path of agony

To bless us by His ministry

And lead us through life's mystery

Along life's lonely way.

He bids us leave broad paths of ease

To walk with Him beneath the trees

Along life's lonely way.

—Dwight E. Marvin, in "Knowing God" (Trinity Press, N. Y.).

ence of His disciples can also be detected in His Gethsemane experience, in His pathetic, "Couldst thou not watch with Me one hour?" Was it that the disciples were growing careless, now that they were beginning to understand that Jesus was about to leave them? Were they becoming less zealous for His cause since His work was soon to be finished and He would no longer be with them to care for them, and comfort them? They wondered at Him, as they saw Him perform miracles. They were amazed when He fed the hungry and healed the sick. Were all these gifts to be lost to them and to the world with the passing of Jesus? It is the way of the world to forsake those who cannot pay their own way.

If any such thought was in the minds of the disciples they were sadly mistaken, for Jesus gave away the most precious gifts that can come to human beings, as He hung between heaven and earth upon the Cross of Calvary. What were these pre-

cious gifts that Jesus gave to the world? One of them was Forgiveness, "Then said Jesus, Father, forgive them; for they know not what they do." Another gift was Life Eternal, "Verily, verily I say unto thee, today thou shalt be with Me in paradise."

Another was Companionship, "Woman behold thy son," and again to His beloved disciple He said, "Behold, thy Mother." Thus pardon, grace, eternal life, hope, happiness, and everlasting joy—these bright and beautiful gifts Jesus granted from dark and ugly Calvary. What fullness of life would we have here in this world, were it not for that uplifting power, the hope of pardon and life eternal through Jesus Christ? What temporal gift will we choose in exchange for life eternal? Mary the Mother of Jesus, John the beloved Disciple, were faithful unto the end, and they received His blessing.

"O Master, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee,
In closer, dearer company;

In work that keeps faith sweet and strong,

In trust that triumphs over wrong."

Louisville, Ky.

SPIRITUAL LESSONS FROM THE SUFFERINGS AND DEATH OF OUR SAVIOR

By E. M. Dietrich

There are at least four ways to view suffering and death; to read about them, to be told about them, to see in person those who suffer extreme physical pain or mental anguish and who perchance die, and lastly to suffer pain personally that well nigh exhausts bodily or mental strength, or both. (We cannot discuss the experience of dying for obvious reasons.)

It is plain that we can only read about or be told about the sufferings and death of our Lord. For many this will be of little moment, while for others it will open up a course of thought and action that will be a guide to an understanding of the genius of the Christian religion.

One's emotions and sympathies certainly will be heightened and will bring one a step closer to an appreciation of Jesus' experience in His last days by actually seeing someone here suffer in like manner. However, it is our sincere belief that the highest possible appreciation of Jesus' thoughts and feelings in His last earthly sorrows will come to him who is compelled to undergo the rigors of suffering, short of death itself. There are some experiences in suffering that lead up to the brink of the grave, impressing one mightily, like David, about the seriousness of taking that last "step between me and death."

But there is a deeper note of suffering than mere pain and death can produce. It is the severing of the personal contacts with those whom we love and serve. This was the acme of Jesus' agony. He had a genuine love for humanity, looking to the spiritual enrichment and salvation of all. He was rejected by all except a few. His love was spurned.

There is a secret unknown and unrealized by many which, if learned early in life, will put a new light upon Jesus' suffering and death. It is that Jesus believed in God. He knew Him. He loved Him. He did nothing apart from God. He believed in God's Kingdom here, now, and hereafter. He sought to enlist men and women in a mighty host who too would love God. Suffering and death cannot have any terrors for such. Jesus' suffering and death were consistent with His life and teaching, in that he demonstrated a perfect love and honor for His Father, God, and showed the true way of life for mankind.

Irwin, Pa.

THE ROLE OF JUDAS ISCARIOT

(An Interpretation)

By E. A. G. Hermann

The name of Judas is enshrined in an immortality of shame. The world will never forget the part that he played in shaping those events that made the last week of Jesus' life so tragic.

We cannot forget the dirty, underhanded work which will be forever associated with the name of Judas—his consistent pilfering of the money-box, his persistent efforts to satisfy his sordid political ambitions, his secret criticisms of Jesus and His methods, now smoldering in sullen hate, now breaking forth in shameless outbursts of temper—the downward trend of his whole life culminating, at last, in his greedy bargaining and conspiracy with the priests, his hypocrisy at the farewell supper, his kiss of feigned friendship in the garden, and his remorse and self-destruction.

What adds poignancy to the story of Judas' tragic failure is the fact that he began well, without any thought of ever committing a crime. He was like many men today who have the confidence of their friends and fellowmen and in the end betray their trust.

When Jesus began His ministry He looked for men whom He could absolutely trust—men on whose loyalty He could always count. Here was a young man whose noble qualities shone out so clearly as to attract His attention. He deemed Judas worthy of a place in His circle of friends

—in spite of minor defects of character which in time could have been corrected. Jesus sought men of possibility.

Had Jesus not seen something worthy in Judas, He would not have chosen him. Judas' response to the call of Jesus undoubtedly indicated a feeling of sympathy with His purposes. He had spiritual capacity—otherwise Jesus would not have appealed to him. He was ambitious, energetic, and practical to a marked degree. He knew how to handle men—and money . . . perhaps! . . . for he was made treasurer of the common fund. There was no reason why, with the proper use of these splendid talents, Judas could not have become a great moral force. **Spiritual capacity, energy of will, ambition, executive ability, integrity**—these were some of the good qualities which the Galilean Prophet discovered in this man from Kerioth. He needed such a man and could have used him for high and holy purposes. And, therefore, on the altar of sacred friendship these two pledged everlasting devotion. Jesus loved Judas and would gladly have died for him. He loved him to the very end. But Judas—ah! the story of the Passion reveals the quality of his devotion.

It was the problem of Judas, more than anything else, that weighed upon the soul of Jesus in Gethsemane and made His prayer an agony. That act of treachery, after the prayer in the Garden, cut deeper into Jesus' heart than the pointed Roman spears which pierced Him later on the Cross.

The name of Judas is an ancient symbol

of moral degradation which has a vital meaning for the world today. Is there not a correspondence between the historic tragedy of Judas and recent events in our national life? Judas sold his Master for "thirty pieces of silver"—not quite twenty dollars—the price of a slave. It was such a trivial price! Evidently our politicians have bigger ideas of values. Under the dominating influence of leaders from whom we have a right to expect nobler things, our Congress, by voting for the return of the iniquitous liquor traffic, has practically sold the soul of America for the hope of getting \$150,000,000 in revenue taxes. If that is not a modern betrayal of Christ, what is? What the nation will gain in its efforts to balance the budget, it is in danger of losing a thousand-fold in the matter of moral balance, in real spiritual values.

The spirit of Judas stands for modern greed, for dishonesty in business, for disloyalty to a spiritual ideal, for the compromise of truth and honor, for any sacrifice of love or life to gain a selfish end. It is selling the soul of mankind for wrongful ends—placing love for money above the claims of life.

Judas may play his role and walk off the stage. The curtain may drop at the end of the tragedy, the lights go out, and the noise of the crowds die down as they move away. But always there is left an Innocent Victim, hanging out there on the Cross on the Hill—hanging out there in the cold and the rain and darkness, suffering untold agony!

Frederick, Md.

A Lenten Meditation

By REV. C. L. GOODELL, D.D.

As we have entered the Lenten period when the Church is accustomed to lay aside the ordinary activities of the year and give itself to deeper spiritual life and to consider all things in the light of the Cross and His life who hung upon it, there are some matters which press themselves with special force upon the hearts of those who are set to be the leaders of the people and who are largely responsible for the spiritual tone of the Churches which they lead. It may not be out of place for us who have been considering various matters of literary and secular interests, to commune a little with one another concerning those matters which we all recognize as the chiefest concern of our ministry.

Power Needed

I am sure we are all yearning for greater power with God and man and we are all of us satisfied that the kind of power we need is not that which is represented by money or scholarship, but the power which has made many a humble man mighty for God in the development of the spiritual life.

I think we are all agreed that the questions that front us are not those of theology but of religion, not of theory but of life. The secret of the Lord is not with those that speculate but with those that fear Him. We have passed through an epoch of criticism and it has not been without its value. The great foundations of faith stand unmoved. The testing of our weapons has proven them to be of celestial temper. The time has now come to use them with a stout arm and a mighty faith. Sound doctrine is a good thing if it is a live doctrine, but if it is only the skin of truth stuffed, it is as powerless as any other mummy.

In the old castle at Warwick, you will see the dented helmet of Oliver Cromwell. It is as useless as any relic, and a fussy little woman wipes off the dust and rust; but once the good round head of Oliver Cromwell was under that helmet and his

sturdy heart beat under that breastplate. Then, there was life and power in them, and when they gleamed in the morning sun at Dunbar and Oliver cried: "Let God arise and let His enemies be scattered," they were simply irresistible.

Perhaps it is true that once the Church dogmatized too much. If that is true, the pendulum has certainly swung to the other extreme. And as somebody has said: "The vice of unlicensed affirmation has given place to the habit of unlimited negation and skepticism has become the nemesis of dogmatism."

Temptation to Preachers

What strikes one today is not what people believe but what they do not believe. The temptation to preachers is to state a truth in terms of worldly wisdom. The personal God of the Saints becomes the eternal something or other. He who was dead but is alive for evermore is reduced to the "Christ idea," and immortality is saved from incredibility by the perpetually hopeful papers of the *Psychical Society*. Where Saints once talked with God, man stands shivering around an altar whose fires have gone out. One fears that in some quarters, the pulpit has lost its nerve. There is no more a holy confidence which generates a holy boldness and makes every soldier of the Cross hot hearted and confident and eager for a chance to take a fall out of the world, the flesh and the devil.

It is truthfully said when Christianity has been most confident, she has been most victorious, but when she has been most apologetic, she has been most futile. Our fathers may have been too sure about everything—it would be an immense gain if some of their children were absolutely sure about anything.

When a tyro has painted a picture over the work of an old master, the remedy is not to destroy the canvas but to get back to the original. It is well to be interested in the form of the Scripture, but it would be a dire disaster if our energies go so

completely into that, that we have no strength left to declare the Gospel which the Scriptures contain.

One of the most liberal Presbyterians has said: "We have had enough of recanting, we long for some confessing." Is there any reason why the people who doubt everything which the Church of Christ has held most firmly for nineteen centuries, should give themselves airs of superiority and regard the folk who hold the heart of the Christian creed with intellectual pity, and is it really a sign of intellectual acumen to be willing to believe anything provided it is not in the Bible?

Price of Shining

The price of shining is burning. If a man greatly lights the world he will consume the oil of his life. The Cross still conquers men, and he who will climb to it for the love he has will find a crown upon its rugged bars. The world has little use for the smug and comfortable parson, "the little, round, fat, oily man of God." It accuses him of living a complacent life, sharing little the hard conditions of toil, and seldom soiling his hands or cracking his sinews with the rough and rugged things which the average man knows too well. It looks in the tables of the actuaries and finds that clergymen are the best insurance risk, that they live longer than artisans or other professional men, and concludes it is because they look after themselves and moderate their toil and exposure. No doubt the community is mistaken in its judgment, but it will do the cause of Christ much good for the average man to be convinced that the minister of today is like his Master in uncalculating toil, that he is in the world not to be ministered unto but to minister.

"Give me," said Wesley, "a hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such men will shake the gates of hell and set up the Kingdom of God upon

the earth." What the world is looking for is unselfish, uncalculating, imprudent, imprudent people, who will throw themselves into a chasm to bridge it by their sacrifice that coming ages may find it a highway; and such men will fill the world's pedestals when the marble gods are tipped from their seats. Prudent and proper and cautious and self-contained people are at a discount. There are so many of them that the market is fairly glutted. Unless enthusiasm shall be stored in the great reservoirs where God's rains fall, there will be no stream to drive the heavy wheels of toil.

Social Discontent

We hear much about social discontent. We see evidence enough of its presence in the body politic. What we need is an antidote for it in a divine discontent in pulpit and pew and an unrest on the part of the Church that will not be satisfied until it has thrown itself without reserve into unselfish service for its kind. It is the self-satisfied Christian who is a millstone about the neck of evangelistic progress.

Socialists and labor reformers are showing us a passionate idealism and are setting us an example in their propaganda that should startle every Christian heart. The greatest contribution which the Church can make to the settlement of the world's needs would be to contribute from its own life the spirit of Jesus to the settlement of those questions which stir our age. Shall socialism surpass us in devotion, and science usurp the place of the Church as the herald of immortality?

We have come to a fateful hour. We must join issue with ease, indifference, materialism, skepticism, and outbreking sin. If we are heartless and laggard, the ancient curse which fell out of Heaven will smite us full in the face. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they come not to the help of the Lord against the mighty."

Evangelistic Heart

Before we can do evangelistic work we must have evangelistic heart. To gain that, it would seem to be necessary simply to catch His spirit, whose name we bear, when He walked among us in the flesh. His characteristics were all compressed into a single sentence, "He had a passion for saving the lost." In a single chapter, He gave us the stories of the lost coin, the lost sheep, the lost son, and it all leads up to the sublime declaration, "The Son of Man is come to seek and save that which was lost." His devotion was to the uttermost, and so it happened that "the world has had but one Christ and will never need another." May I ask what right we have to bear His name if we do not share His devotion?

I make my plea for a Church of yearning souls. A wise man has said, "No heart is pure that is not passionate, no virtue is safe that is not enthusiastic." In my round among the Churches, I have met many facing toward Emmaus and traveling alone. I have found Comrades of the Leaden Heart and Knights of the Juniper Tree; but I covet for all membership in the society of the Burning Heart, the same society that the travelers to Emmaus joined before the night fell, and whose members lit the world with their glowing light. It was true of the Master. "The zeal of thy house hath eaten me up." We might well examine our own hearts to see if we have something of His own temper. In the old days, "Zeal for power consumed Caesar, and the love of praise consumed Cicero, and lust consumed Anthony." Why should it be a thing incredible that love of souls should fairly consume the heart of the Church? When the Master went to prayer, He went with a strong crying and with tears, and Moses praying to God for a rebellious people, who even then threatened his life, cried out in his yearning, "Forgive their sin,

and if not, blot me, I pray Thee, out of Thy book." Paul shared his Master's spirit and cried, "I could wish that I myself were accursed from Christ for my brethren's sake." In all the ages since that time it has been through the agony of yearning souls that the Church has won its victories. We hear Brainerd crying out, "I wrestled for the ingathering of souls, I was in such an agony from sun half an hour high until near dark." Jewett in his little classic, "The Passion for Souls," gives chapter after chapter that is enough to stir the heart of the dead. You will remember how Finney, betaking himself to prayer, lost his strength but gained his power. If we are to speak with tongues of fire, we must have a heart of flame.

A Yearning Heart

The object of a yearning heart is the winning of the world to God. To be equipped for that, we must sit at the feet of the great Teacher. I take it that we are all ready to listen to His words to His disciples, "I will make you fishers of men." Jewett quotes the quaint words of Isaak Walton in the preface of his "Complete Angler," "To the reader of this discourse, but especially to the honest angler," and he reminds us of Walton's declaration that neither fishing nor fencing can be taught by words. "I will make you,"—nothing is so powerful as His own example. If the example of Washington and Hancock

PUSSY WILLOW

The snow was deep, and overhead
Grim clouds of threatening gray
were spread—

My heart felt cold—when someone
said,
"I've brought some Pussy willow."

Quite suddenly, the world was
bright!

The sun came through, my heart
grew light;

That bit of Spring had made things
right—

That gift of Pussy willow!

Oh God, when Life looks cold and
gray,

And clouds of doubt o'ershade the
way;

I thank Thee, there are friends who
say,

"I've brought some Pussy willow."

Grace Harner Poffenberger.

make generations of heroes for America, the example of our Christ ought to be sufficient inspiration for untold millenniums of Christian heroes. We sound the praises of our missionary heroes, and with good reason. Coke and Carey, Livingston and Taylor, Williams and Judson, Morrison and Paton, are true heroes of the Cross. But what are missions, and what are their purposes? These men are sent out to evangelize the world. Yes, but what are we doing in our Churches at home? Is devotion to God in unceasing and uncalculating service more required in Africa than in America? If it is good to hold street meetings in Bombay or Peking, why is not an equal service worth while in New York or Philadelphia? We hold our farewell meetings and ride down to the dock and see our missionaries off, and when the ship swings into the stream we get into our autos, saying, "Poor fellows, how much fun they will miss." But are we not all challenged to the same surrender and the same devotion? There is but one standard of devotion and it applies in every field. World-wide evangelism is the message of the hour, and it is as imperative in the Occident as in the Orient. It is self denying service that counts, counts everywhere. How came an

ungodly reporter to write chapters that read like another Acts of the Apostles? It was because Stanley met Livingston in the heart of Africa and saw in him the temper and spirit of his Master. How was it that George Romanes, the clear-headed skeptic, pillowed his head at last upon a mighty faith? It was because he read a letter from a missionary who was counting not his life dear. Ah, yes, when the world sees the marks of the nails in the palms of the Church, it will be no longer faithless but believing!

The Personal Touch

We must come into personal touch with our people. We must know their heartache to share it. The Church must know the agonizing pain of motherhood if she is to know the unspeakable joy of newborn children nourished at her breast.

I am quite aware that we hold variant views and adopt different methods in the unfolding of the Christian life and the building up of the Church. It would ill become me to claim clearer thought or wiser methods than my brethren, but however much we may differ in method, we are all agreed in the necessity of some birth from above and we may each say to the other, "If thy heart is as my heart, give me thy hand." Whatever our differences, there is one thing we must have—it is that which makes the yearning heart—love for the souls of men. It cannot be simulated, we must really care for the souls of men and "care to care." If we wear a mask, it will slip some day and all the world will know what God has known all along, that we had but a stolid face and a heart of stone. It is by the medicine of a loving heart that dead souls are brought to life. Our Saviour broke His heart for those He loved, and "if we do not bleed, we cannot bless." Sin and pain and death have not gone out of fashion. David cries ceaselessly from his chamber over the gate, "Would God I had died for thee, O Absalom, my son," and still the mourners go about the streets. If we do not feel the world's woe, we cannot heal it. If we know not the fellowship of Christ's suffering, how can we share in the glory of His reward?

One Business in Life

What has been your labor under the sun and what have you to show for it? If fame was the object, and you won it, you found how empty it is and how soon men are forgotten. If you have sought for wealth, you have found it hard to win and easy to lose and a bitter thing to hold if it has been won at the cost of truth and love. All these end here. It is threnody and thanatopsis and we go out empty-handed. When we go up to our chamber for the last time, only one thing will count. There is but one business which is worth while. To undertake it, the throne of heaven was emptied that the mansions of heaven might be filled. It challenged the Son of God and consumed Him with its passion and there is nothing so Godlike among men.

Sacrifices Known by God

I have no question as to what thrills the heart of God, for Jesus said, "He that hath seen me, hath seen the Father." I know God is interested in every sacrifice that we make for Him, for when Jesus set up His temple of fame He gave one of its chiefest places to an unknown widow, who cast into God's treasury all she had. I know God cares for His workers, for I saw Jesus with a towel about His loins, washing His disciples' feet. I know God will be merciful to the repentant, for I saw Jesus write the accusation of a woman in the sand and scratch it out. I know He is a God of the yearning heart, for Jesus paints a picture of a father waiting by the roadside for a bad boy coming home. He sees him coming and runs to meet him and will not begin the feast until the prodigal sits, clean robed, at the head of the table. This is

the evangel which we are to preach. The only love which never halts and never fails is the love of God for a lost world.

We are to interpret that to the sin-cursed and the desolate.

Concerning that evangel, there is only

one verdict in earth or hell or heaven, and this is the verdict, "He that winneth souls is wise."

British Opinion of Laymen's Report

(Have Both Praise and Criticism for Mission Survey)

By Herbert W. Horwill

London, England.—The American laymen's report on foreign missions has been appreciatively but critically discussed in our religious press, mainly by writers who have themselves had long experience in the administration of missionary societies or on the mission field. They are unanimous in commending it as a very fine piece of work, which will take its place with the best modern literature of missions and which deserves careful study by the British as well as the American Churches.

The criticisms they offer are both specific and general. They think it difficult, for instance, to believe that the Commissioners had a fair opportunity of

seeing the best medical missions in China or in India, for the account given of medical missionary work is really quite misleading. The ideal of the Commissioners is described as "purely doctrinaire", so that their report of what they have seen expresses the impatience and disappointment of academic idealists who have had no share in the experience of facing the difficulties of the actual task. Their conception of Christianity is said to involve a definite departure from the normal purpose of the missionary enterprise, from its beginning with St. Paul onwards. They apparently feel that the benefits of Christianity can be communicated without much speech concerning the message which has

created it. Throughout history it has been the Pauline type of Christianity that has inspired world-wide missionary effort, and the admirable subsidiary purposes set forth by the Commissioners are not compelling enough as motives for an enterprise that demands so great sacrifices. History, too, confutes the implication of the report that the Church is not an essential feature of the Christian program, and that its place should be taken by some international fellowship of those who, while actuated by love to Christ, are not prepared for such full self-commitment to His service as is involved in Church membership.

NEWS IN BRIEF

MEETINGS OF THE SYNODS IN 1933

April 24, 1933, Eastern Synod, Christ (7.45 P. M.), Norristown, Pa., pastor loci, Rev. Cyrus T. Glessner, 1009 W. Marshall St., Norristown, Pa.

May 15, 1933, Pittsburgh Synod, Hungarian (7.30 P. M.), Homestead, Pa., Rev. Barnabas Dienes, 416 N. 10th St., Homestead, Pa.

June 5, 1933, Synod of the Potomac, Hood College (8 P. M.), Frederick, Md., Dr. Joseph H. Apple, president, Frederick, Md.

June 19, 1933, Synod of the Mid-West, First (8 P. M.), Gary, Ind., Rev. J. M. Johnson, Gary, Ind.

June 20, 1933, Ohio Synod, Heidelberg College Chapel (7.30 P. M.), Tiffin, Ohio, Dr. Charles E. Miller, president, Tiffin, Ohio.

September 5, 1933, Synod of the Northwest (place not as yet decided).

THE 187TH ANNUAL MEETING OF THE EASTERN SYNOD

The Eastern Synod of the Reformed Church in the United States will meet in 187th Annual Sessions on **Monday, April 24, 1933**, at 7.45 P. M., in Christ Church, Norristown, Pa., the Rev. Cyrus T. Glessner, 1009 Marshall St., Norristown, Pa., pastor.

The Synod will meet in General Convention. The attention of charges and consistories is called to the constitutional provision requiring them to care for the necessary expenses of the pastor and delegate elder. The official delegates are:

1. Every minister enrolled in each of the Classes of the Synod; 2. The elder primarius, or his secundus, who represented the charge at the annual meeting of the Classis.

The Constitution of the Reformed Church requires that delegates be punctual in attending the sessions of the Judicatories to which they have been elected and that they remain until the close of the sessions.

Announcement concerning hotel accommodations, entertainment and meals will be made by the pastor loci, in a special communication sent to all enrolled ministers and pastors for themselves and their delegate elders.

The roll clerk, the Rev. Homer Skyles May, will be in the vestibule of the Church

20 minutes before the opening of Synod and each session thereafter. The enrollment blanks for each delegate will be sent out in advance by mail. The Annual Blue Book will be mailed, under special cover, early in April. Representatives of Boards and Institutions will be heard in connection with the presentation of the reports of the several committees dealing with their specific work.

By order of the Eastern Synod:

J. Hamilton Smith, President,
J. Rauch Stein, Stated Clerk.

Philadelphia, Pa.,
March 16, 1933.

THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST FOR 1933

SUBJECT—"The Catechetical Manual" (Recently published by the Board of Christian Education).

LENGTH—Not over 3,000 words.

TIME—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, by Children's Day, June 11, 1933.

ELIGIBLE—Any minister or member of the Reformed Church in the United States.

INSTRUCTIONS—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

PRIZES—First Prize, \$75.00

Second Prize, \$50.00

Third Prize, \$25.00

BOWLING GREEN ACADEMY

Wouldn't it be fine if we could announce next week that we had crossed the \$400 mark? Two gifts have been made to this fund since our last report, and both of them came from good friends who have contributed in former years. \$10 came from Wm. F. Wagner, and \$2 from Mrs. Charles L. Bubb. Thank you! Total to date is \$371. Send all money, checks or money orders to Dr. Paul S. Leinbach, care of "The Messenger".

CHANGE OF ADDRESS

Rev. D. E. Ehlman from Chicago, Ill., to 2205 E. Garfield Drive, Indianapolis, Ind.

Rev. Wm. H. Mader from 60 North Allen Ave., to 116 North Parkwood Blvd., Pasadena, Cal.

Rev. Dr. William F. Kosman, of Salem Church, Allentown, Pa., gave one of his characteristically able and eloquent addresses before the Union Ministers' Meeting of Philadelphia, at the Central Y. M. C. A., on March 27.

Dr. Kenneth Appel of the Mental Hygiene Clinic, U. of P., speaks on "Building Family Relationships" before the West Phila. Parents' Forum in the First Church on Thursday, Mar. 30, at 8 P. M. Admission is free.

Last Sunday morning Dr. Bartholomew was the preacher at St. Andrew's Church, this city, Rev. Dr. A. G. Peters, pastor. Prayer was offered by Elder Jacob Sechler, one of the founders of the congregation, and its continued supporter.

We regret to learn of a disastrous fire which destroyed the barn at St. Paul's Orphans' Home, Greenville, Pa. Fortunately no lives were lost, but 36 cattle perished, also 2 sows and 15 small pigs. The loss is over \$10,000, and the insurance \$7,500.

Messrs. J. D. Pierce, L. K. Wigle and Howard Kemp, active laymen of the First Church, Irwin, Pa., have filled the pulpit during the recent serious illness of their pastor, Rev. E. M. Dietrich. We are glad to say that Rev. Mr. Dietrich has been home from the hospital for several weeks and will soon be able to fill his pulpit.

Under the auspices of the Ministers' League, Noonday Lenten services are held in Zion Church, Allentown, Pa. Among those who took part were Dr. Simon Sipple, M. F. Klingaman, H. I. Aulenbach, E. E. Sensenig, R. L. Rupp and Dr. A. O. Reiter. Prof. W. W. Landis conducts the organ recitals and Prof. Will Rees leads the singing.

A sacred drama, "The Rock," directed by R. A. Donecker, will be given as a worship service on Palm Sunday night, Apr. 9, in First Church, Phila., Rev. G. H. Gebhardt, pastor. At the W. M. S. meeting Apr. 3, a missionary drama, "Two Masters," will be presented. Mrs. Grace Leiphart, president of the Classical W. M. S., will be a special guest at this interesting meeting.

At Trinity Church, Canton, O., Rev. Dr.

H. Nevin Kerst, Rev. J. H. Satterfield, the new pastor of the First Baptist Church, was the guest speaker at the 5th mid-week Lenten service on Mar. 29. A sacred musical in charge of the Men's Glee Club of Heidelberg College was held on Mar. 26, at the 10.30 A. M. service. A class of young people will be confirmed on Palm Sunday and Communion will be celebrated at 8 and 10.30 A. M. and 7.30 P. M., on Easter.

During Holy Week in Emmanuel Church, Allentown, Pa., Rev. Willis D. Mathias, pastor, services will be held at 7.45 P. M., on Tuesday, with sermons by the pastors; on Wednesday, with illustrated lecture on "The Passion of Our Lord," by Dr. W. F. Curtis; Thursday, the sacred cantata, "The Seven Last Words," by the choir, assisted by the choir of Salem Church, Castasauqua; Good Friday, Preparatory service, and on Easter, Holy Communion.

The beginning of a new campaign of education is announced by the New York State Women's Committee for Law Enforcement. The first public meeting will be held in the Town Hall, 113 West Forty-third St., Monday evening, April 3, and the 3 speakers will be Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church; Mr. Arthur M. Barnhart, National Director of the Citizen's Legion, and Dr. Haven Emerson, of Columbia University.

On Mar. 28, the annual concert by the Chancel Choir of Salem Church, Allentown, Pa., Rev. Wm. F. Kosman, pastor, was held in the Lyric Theatre, and the world famous Jeritza was the soloist. On April 5 and 6 a drama, "The Rich Young Ruler", will be rendered by the Young People's Union. On April 14, the choir will render the cantata, "The Seven Last Words of Christ". On Mar. 12, the Dubbs Bible Class in commemoration of the class anniversary, attended Church as a class on Mar. 12. Mr. H. Stanley Reichenbach is the teacher.

The Foreign Mission service entitled "My Father's World," won a warm place in the hearts of many of our members. An ardent supporter of the work in contributing \$200, wrote, "In former years we did not use the services but I am very glad we did this year, as it brings the information before the young people." The offerings to date amount to \$6,700.. It will be a special favor to the Board if congregations and Sunday Schools will forward the amounts without delay. So much money, specially contributed, is apt to lie idle in local treasuries, unless it is forwarded at the time the offering is taken.

Trinity Church, Baltimore, Md., Rev. Chas. A. Bushong, pastor, has entered heartily with 12 Protestant Churches in the Community Union Lenten services held Wednesdays in the different Churches. However, Trinity congregation feel the need of a personal inspiration from the Lenten season and hold a congregational Lenten service on Thursday evening with the following Reformed ministers as guest speakers: Mar. 16, Rev. Dr. J. L. Barnhart; Mar. 23, Rev. M. H. Way; Mar. 30, Rev. F. A. Rosenberger; April 6, Rev. A. S. Weber, D.D.; April 12, Rev. R. M. Stahl, and April 13, Rev. F. W. Bald. The Preparatory service and Confirmation of new members will be held Good Friday evening, Communion Easter Sunday.

A business man, who is one of the best known and most faithful elders of the Synod of the Potomac, in renewing his "Messenger" subscription, adds this word of encouragement and appreciation: "Ever since establishing my own home 45 years ago, I have been a reader of the 'Messenger.' At present I am a subscriber to 27 different papers and magazines. The one I derive the most satisfaction from is the 'Messenger.' I love it because of the fearless attitude of the editor on all spiritual and civic matters. I love it because it gives me the Kingdom news and

a Kingdom view that I cannot get from any other periodical." Who would not feel grateful for such a message?

In Trinity Church of the Kreutz Creek Charge, York, Pa., Rev. Walter E. Garrett, pastor, special services are being held each Thursday during Lent. There will be special services during Holy Week, with Confirmation on Good Friday and Holy Communion on Easter. The annual congregational meeting was held Jan. 11, when reports were given and new officers elected. The pastor reported 8 infant baptisms and 3 adult; 2 marriages; 2 erasures and 2 accessions. The annual congregational meeting of Locust Grove was held on New Year's Day. The pastor reported for this congregation, 4 accessions, 2 infant baptisms, no deaths. At Canadochly congregational meeting was held on Jan. 3, and the pastor reported 8 infant baptisms, 2 marriages, 2 erasures and 3 deaths.

Mr. and Mrs. Geo. M. S. Light, of Conshohocken, announce the engagement of their daughter, Phyllis Knight, and the Rev. Harold Edward Ditzler, assistant rector at St. George's West, Edinburgh, Scotland, son of the Rev. and Mrs. Irwin S. Ditzler, of Milton, Pa. Miss Light attended Wilson College and the University of North Carolina Women's College. Mr. Ditzler was graduated from Susquehanna University in 1928, and the following year attended the Princeton Theological Seminary. In 1931 he received the degree of Bachelor of Divinity from the Reformed Theological Seminary, Lancaster. At present he is studying for the degree of doctor of philosophy at the University of Edinburgh. The marriage will take place in June, after which the bride and groom will sail for Scotland, where they will make their home.

Supt. Edward F. Evemeyer, D. D., sends this very welcome word from stricken California: "No loss of life and but little injury to persons resulted to any of our Reformed Church people in the earthquake that shook the whole of Southern California. All Church plants are without damage except that of the Japanese Mission in Los Angeles. The extent of this damage is not yet determined, but will not be so very great, it is believed. The night of the 10th, in which the tremblors came in close succession, was one of terror in which the mental and physical strain was terrific. Daily tremblors have been experienced since, but the entire population is now calm and all are about their daily duties. The devastated areas are busy at rehabilitation."

It was the privilege of the pastor of St. Paul Church, Greenville, O., Rev. Edgar V. Loucks, to present a stereopticon sermon-lecture in the Wilson Ave. Church, Columbus, O., Rev. E. Bruce Jacobs, pastor, on Mar. 5. It was the first of special

LENTEN FOOD

Oh, how long we keep account
Of some imagined wrong or slight!
Too puffed up in selfish pride,
We do not think and act aright.

Dear Lord, we feel quite penitent;
We come with our great sins to Thee;
We pray to be more lenient
When others' trivial faults we see

Savior, Thou hadst the power divine
To say, "Thy sins be forgiven thee";
But by Thy choice and love sublime
Thou didst forgive Thine enemy.

Savior, we pray Thee to season
Our hard hearts with love and reason,
That we forgive our fellow-men;
Thou didst pray, "Father, forgive them!"

When men did all that men could do
To pierce and wound Thee thru and thru;
Savior, who wast so kind and true,
Didst say, "They know not what they do."

—Emma S. Graver.

Glenside, Pa.

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Sunday night Lenten services, and the attendance was splendid. At Greenville, the evening service was conducted by men of the Brotherhood, with the theme, "Christian Brotherliness." Rev. Doyle D. Warner presided, an elder made the address, and selections were rendered by a male quartette. "Palestine Past and Present" is the general subject for the Thursday night stereopticon sermon-lectures at St. Paul. Three such services are being held. While Mr. Loucks is giving an illustrated sermon on "Our Lord's Land," in the Congregational Christian Church, Ansonia, O., their pastor will be in Greenville. Other exchanges are scheduled for the near future. One of these illustrated sermons was given recently in the East Zion Church, near Greenville.

The members of First Church, Schuylkill Haven, Pa., Rev. John L. Herbster, pastor, and the pastor's many friends in that vicinity are rejoicing to learn that Mr. Herbster is recuperating from a serious illness caused by an attack of influenza, and will soon occupy his pulpit. He will participate in the special Palm Sunday service, perform the rite of Confirmation and administer the Lord's Supper. During the pastor's illness the pulpit was filled by Rev. E. B. Messner, Student Carl Leinbach, and Revs. L. M. Fetterolf, R. A. Bausch, Wm. Ziegenfus and O. R. Frantz. The Rev. H. Jerome Leinbach, former pastor, officiated at two funerals. During March, Student Carl Leinbach, a former son of the congregation, a student at the Lancaster Seminary and a member of the graduating class, preached two series of sermons. The 37th anniversary of the W. M. S. was appropriately observed Mar. 16 at the residence of one of its charter members. The Young People, under the guidance of Miss Ruth Bubeck, a Hood College graduate and a former post-graduate student at Peabody Institute of Music, are engaged in numerous Young People's activities. They endeavor to have at least one activity monthly that is of especial interest to the entire congregation. In January they prepared and conducted a Sunday evening worship on "Depression Cures." In February they prepared and rendered a patriotic social affair.

On Feb. 16, the annual banquet of Class 12 of Shiloh Church School, Danville, Pa., Rev. Clark W. Heller, pastor, was held in Fellowship Hall. 34 members of the class and guests were present and a turkey dinner was most tastefully served by the Ladies' Aid Society. The speaker was the Rev. Walter E. Brown, pastor of the Pine St. Lutheran Church. Other speakers were Messrs. John Dietz, who presided; Wm. F. Rudy, Willard Zeisloft, Thomas Shultz, Clark Kern, Calvin C. Ritter, teacher of the class, which office he has filled most faithfully for more than 40 years, and Rev. Mr. Heller. Not a man is still a member of the class who belonged to it when Mr. Ritter first took

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charge. Messrs. Wm. E. Rudy and Clark Kern have been members of the class for 38 years. In the next group to come in were Mr. John Dietz and Clark McCloskey, who are still members. High and much deserved tributes were paid Mr. Ritter. Feb. 23, Class 14, Prof. D. N. Dieffenbacher, teacher, was given a most delightful banquet in Fellowship Hall by their teacher and Mrs. Dieffenbacher. 44 ladies of the class were present. The pastor and wife were guests. The pastor spoke on George Washington. Mrs. John Foust and Mrs. Robert Naus had charge of the program during the social hour. Mrs. Chas. Rischel is president of the class. Mar. 16, Class 18, Mrs. Fred W. Diehl and Mrs. V. A. Olsen, teachers, served a banquet for 334 Rotarians and their wives from this district.

CALIFORNIA CLASSIS

In the heart of one of the finest farming communities of California, there gathered together the ministers and elders of the California Churches for the second annual meeting of California Classis, in Ebenezer Church, Shafter, on Jan. 24, at 7:30 P. M. Rev. Wm. P. Thiel, the president, opened the sessions with a sermon. Rev. A. Funck, formerly of Millar, S. D., is the pastor of this hospitable congregation.

The meeting of Classis, soon after it convened, found its way into three distinct grooves of activity, that of social, business, and devotion. Men came from great distances and from a year of anxious, difficult Kingdom toil. Not a man could say that the past year was one of exceptional success or comparative ease. And when they converged to this small town of Shafter, a small part of the vast San Joaquin Valley, they were received with a whole-hearted, simple hospitality. Our Japanese, Hungarian and American brethren were received into the homes of friends of Jesus, with a deep-rooted, loyal and long line of German ancestry, who have become valuable assets to our American life. In Christ all were one in these Christian homes where Christ and the Word still have the place of honor and reverence. This sincere, friendly, home-like hospitality was worth more to the writer, who is one of the many confronted with the complex, abnormal and at times disintegrating home-life of our feverish cities, than all the apparent quantitative successes he may hope to point to in these hectic days. Men today see Christ come up out of the sea and walk with Him on the silver strands; others see Him drifting by in a cloud over the high mountain peaks; others meet Him in the shady, whispering canyon, thinking it is the Garden; while others see Him in the wild desert, or in the whirling city, in the hospital ward or on the school's playground—but, thank God, man can still find a remnant of homes in our land, where, when one knocks, the door is flung open wide and the Saviour of men bids one enter to break bread with Him and to rest one's weary soul for a season. We are grateful for that social experience at Shafter.

The business of Classis was carried on with despatch, but giving careful and deliberate consideration to every item of business. It was friendly but serious, differing in some things but tolerant in all things. Interest centered mainly around three important items, those of General Synod, Missions and Stewardship, and Christian Education. At this meeting, Rev. A. Funck was installed as pastor of our Ebenezer Church at Shafter; Rev. Albert Hady was received from the Lakeside Classis; and Student F. Hayashi was dismissed to Southwest Ohio Classis. The Japanese Mission at West Los Angeles, formerly Sawtelle, was enrolled with eight members and fifty in the Sunday School. Rev. K. Suzuki is the missionary pastor. The net increase was but four. Again the

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May our dear Lord and Savior
Now bless this holy day,
His love divine forever shine
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I pray that God's rich blessings
May ever come to you
That He may guard and guide you
All life's journey through.

No. 72. White parchment folder with cover design of violet and yellow panel with cluster of Easter lilies outlined in silver. Inscription:

May this day confirm you
In the knowledge sweet and true,
That our loving blessed Savior
Is watching over you.

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increase of nine per cent was marred by the deplorable decrease of seven per cent alone, due to the erasure of names from the rolls of our congregations. The officers elected for the year 1933-34 are: President, Rev. Edward F. Evemeyer, D.D., Los Angeles; Vice-President, Rev. A. Funck, Shafter; Treasurer, Elder John Mettler, Jr., Lodi; Stated Clerk, Rev. Francis John Schmuck, West Hollywood; Corresponding Clerk, Rev. S. Kowta, San Francisco. Rev. Dr. Evemeyer, Rev. Mr. Schmuck and Elder Max Endres compose the Executive Committee. The Classis was incorporated Jan. 21, 1933.

The devotional part of Classis was not overlooked. Sermons of a true inspirational and evangelical character were delivered by the president, Rev. Wm. P. Thiel, at the opening of the sessions; a German sermon by Rev. R. Birk at the installation of Rev. A. Funck; and a sermon on Missions by Dr. Evemeyer. On Wednesday morning the Holy Communion was celebrated. At the opening of the other morning and afternoon sessions our Japanese brethren gave splendid addresses—they were given by Rev. J. Mori, of Berkeley, and Revs. Kowta and Saito, of San Francisco.

California Classis is scheduled to convene for its third annual meeting on Tuesday, Jan. 23, 1924, at 7:30 P. M., at Salem Church, Lodi, Cal.

Note: Dr. Evemeyer was appointed by Classis to submit the report to the "Messenger" and "World," but because of the sudden death of his father, he asked the Stated Clerk of Classis to submit this report in his stead. Classis extends to him every brotherly sympathy in this cross-bearing period.

Francis John Schmuck
West Hollywood, Calif.

IS IT STRANGE?

The Classes which every year have the largest number of contestants in the Stewardship Essay and Poster Contest are the Classes which pay the largest percentage of their Apportionments. There are some exceptions: a few Classes at the top of the list do not have many congregations studying Stewardship by having their young people participate in the annual contest

and there are a few Classes far down on the list which do have a number of participants. The latter will certainly move up in the list, and there is a strong probability that the others will drop lower. Is it strange? In any case, it is true that the Classes, and generally speaking, the congregations, which have been studying Stewardship and which are encouraging their young people to study and practice Christian Stewardship, are those which manage to contribute the largest proportions of the amounts asked of them for the support of the Denominational Missionary and Benevolent work.

Again, it is a remarkable fact that the Classes which have live and active Missionary and Stewardship Committees and earnest Classical Treasurers stand at the top of the list in the payment of Apportionments and the others toward the bottom. Now, undoubtedly it is true that a very earnest and sincere Classical committee and treasurer are not able in all cases to encourage and help their congregations to pay their Apportionments in full. This may be especially the case for a few years, just as the best pastor in the denomination might not be able for a considerable number of years to lead certain congregations to pay the Apportionment in full, but sooner or later, the Classical committee brings up the congregation and the Classis as a whole payes a large proportion of its Apportionment. As a rule the Classes at the bottom of the list do not have very aggressive committees, and probably the Classical Treasurer does little more than receive and forward the funds.

It is possible to follow a pastor from one congregation to another, and notice how he has brought congregations, which, up until that time, had not paid their Apportionments in full, to paying them in full, and to follow other pastors who have gone to congregations paying their Apportionments in full and see, after a few years, that those congregations have dropped to the payment of half or less. Exactly the same is true of Classical committees. A change of chairman frequently leads to activity on the part of a Classical committee, which results in great increase in giving towards denominational work. On the other hand, a change to a chairman who is indifferent, or feels that he is too

busy with other work for the Church, results in a very perceptible drop.

There are a number of Classes which have had most earnest Classical treasurers, usually laymen, who, working with average Classical Missionary and Stewardship Committees, have been largely instrumental in securing the Apportionment in full, or nearly so. When they have died or retired from service, and a new Classical Treasurer has come into office who has not taken his duties seriously and recognized his opportunities, the Classis has fallen down.

No, it is not strange. Congregations and Classes which encourage the study and practice of Christian Stewardship are not only among our most loyal congregations and Classes, but they are the ones which contribute the largest amounts to advance the work of the Kingdom of God. Moreover, humanly speaking, it is the earnest and active Classical Missionary and Stewardship Committee and Classical Treasurer who can encourage and assist congregations to do everything possible for the Kingdom Work.

William E. Lampe.

PRESIDENT FRETZ'S ADDRESS

(Abstract of speech delivered by Mr. E. S. Fretz, of Collegeville, Pa., to the St. Luke's Chapter of the Reformed Churchmen's League on Dec. 28, 1932, Trappe, Pa., Rev. Arthur C. Ohl, pastor.)

"It affords me a great deal of pleasure to note the comfortable quarters in which the League meets and the efficiency with which the meeting is conducted. In these times of distress, the influence of the Church cannot be over-emphasized. If it were not for our faith in God, where would we be?"

The man or woman outside the Church is in a pitiful condition. People without Church relationships see no hope. Church members are a privileged class because of the saving grace through Jesus Christ.

We should enjoy the companionship of men of the Reformed Church more than others because we have sworn allegiance to the Reformed Church. We need to stand by our Church and become better organized. The women of our Church have been well organized and it is hard to understand why the men stood back and allowed the woman to forge so far ahead.

There were early attempts to organize, one of the first of which was the brotherhood of Andrew and Philip. This organization for a time teemed with energy. A man joining the Brotherhood was given a coin, on one side of which was inscribed the Lord's Prayer and on the other side the phrase, one-tenth to the Lord. This signified that I belong to Jesus Christ and that at least one-tenth of my income belongs to the Lord. It should be our greatest joy to set aside one-tenth to the cause of the Lord. This will develop the habit of giving more. All Christians should give in this manner; there then would be no trouble in raising sufficient revenue to meet the needs of the Church.

This movement gripped certain parts of the Church, but hadn't gone far enough. There was no one with the vision and energy of Dr. Rufus W. Miller, the founder of the Brotherhood, to follow him, and so the movement died.

The Laymen's Movement followed, but it also gradually died out.

A meeting was held at Harrisburg to develop plans for an organization that would co-ordinate the man power in the Reformed Church into a co-operative body. The Reformed Churchmen's League was the fruit of this meeting. This is one of the most important organizations we can have in the Reformed Church, to band men together to further the work of the Kingdom of Christ.

This League is a great help in spreading a knowledge of missions and to do evangelistic work. Too many think of mis-

sions as foreign missions only.

We have different bodies to which our congregations send representatives. This Church sends representatives to Classis, and the Classis sends representatives to Synod, and the Synod sends representatives to the General Synod.

The Church needs men's work, and the men themselves need such work for their own good. Modern men especially need the fellowship of the Christian Church more than anything else. In attending Church one gets an atmosphere, an association and all the things that go with it, which can be secured nowhere else.

We should strive to build up and strengthen this League as much as possible. Other denominations find it necessary to organize and form organizations to develop the man power in the Church. What a powerful force for good we could be if we could interest 100,000 men of the Reformed Church in the League and the program for Church advancement! With this number intensely interested, the problems of the Boards of Missions would be considerably lightened, and the worries of maintaining the missionaries reduced. All efforts, no matter how small, will be a great aid. May the members of other congregations who happen to be present go home and use their influence to develop the centralization of man power in their Churches. The pastors generally welcome and appreciate this movement."

KEEPING THE MEN AT IT

Rev. John M. G. Darms, D.D., Secty.

The ideal AFTER-EASTER organization for MEN is the Reformed Churchmen's League, as established by the General Synod, for its program provides for the CONTINUITY of CHRISTIAN FELLOWSHIP and CHRISTIAN WORK. Every pastor rejoices to see at least some of his men bestir themselves in attending services and seeking to win others to the Church during the season of Lent. The rich Easter fruitage is a result of this co-operative effort, in which not only our good women, but many of our men, have had a conspicuous part. However, every Pastor and Consistory regrets to see a let down in evangelistic effort after Easter. But with the officers and members of the Reformed Churchmen's League this effort and work does not cease, it never ceases, because it's a part of the regular DAILY program of these men to CONTINUE the work of EVANGELISM, STEWARDSHIP and MISSIONS. The members of the Reformed Churchmen's League are not only expected but trained to be everlastingly at it to make the Church grow and prosper in its appointed work. They are the CHAMPIONS of the Church. Here then is a fellowship into which the Pastor and Consistory can introduce the NEW MEMBERS, who have been won at Easter time, especially the MEN, that they in turn grow to be workers in and champions of the Church, and help support the work, every branch of it. To leave these new men members without a fellowship of work will in a measure keep undeveloped and unapplied the splendid talents and powers which each man inherently possesses but which must be cultivated and linked up with active men, whose constant business it is to prosper the work of Christ and the Church.

HOOD HAPPENINGS

Spring vacation began at Hood at noon on Friday, March 24th, and will end on Monday, April 3rd, with exercises resuming on the following morning.

During the vacation, many of the Hood College clubs are holding spring luncheons. Among these are: the Lancaster Club, which holds a dinner at the "Spanish Tavern" at Quarryville with President and Mrs. Apple as guests; a noonday luncheon

will be held by the Philadelphia Club at the Central Y. M. C. A. on the following Saturday, April 1st. In connection with this luncheon, the club has arranged for a showing of the Fox Movietone of Campus Day at the Fox Theater at 16th and Market Streets, to which many of their friends are being invited by post card. This is similar to plans followed by clubs at Pottstown, Greensburg, Baltimore, and other points. The college has issued a circular announcing its regular 16 m/m films for general use, and urging the wider use of the Movietone picture whenever arrangements can be made for showing it. This form of publicity is being reflected in the general intensification of the field work that is challenging our field representatives. Five hundred letters have been sent out to Reformed pastors throughout the field covered by Hood, asking for names of prospective students, and also suggesting the use of the films or the Movietone in their charge. The offer is made to supplement the showing of the film by music either by the glee club or by instrumental musicians wherever distances are not too great. These various forms of activity have as their objective, capacity enrollment for September, 1933, and all assistance toward that end will be highly appreciated.

Following the Philadelphia luncheon, President and Mrs. Apple will journey to Washington to be guests of the club there at the Iron Gate Inn.

The recent debates between Hood and debaters from Gettysburg and George Washington University have been greatly enjoyed. The former was won by Hood by a judicial decision. At the latter, no decision was called for. Other debates are under consideration.

An illustrated lecture by Dr. Grace Hadley Beardsley of Goucher College on "Rome, Past and Present", was delivered on Friday evening, March 17th. Mrs. Beardsley took the position and maintained it, that Rome present has a far closer relation to classic Rome than it has to the intervening ages. Many slides were shown to illustrate the great changes that are being made under Mussolini to restore Rome to her former grandeur.

On the following evening the Marionettes gave an excellent rendering of "Little Women" to a capacity house. This old but much beloved play gripped the audience with its humor and its pathos with as much force as in the days of its earlier appearance.

In accordance with established custom, the Sunday before the spring vacation was made the occasion of a musical vespers in keeping with the season. Selections from the oratorio "Elijah" were given by a choir of about 75 voices, including the glee club, the College choir, and the Wade male chorus, and four soloists from Baltimore. Prof. William R. Barnhart made an excellent exposition of Elijah in place of the regular speaker. In spite of the inclement weather, the audience was large. The Hood string orchestra gave a selection before the procession.

—J. H. A.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

The program for our Sunday afternoon services for the month of April is as follows: April 2, Men's Bible Class of Mount Hermon; April 9, Rev. Arthur Leeming, pastor of Glenside Reformed Church; April 16, our guests will be taken to St. Paul's Church, Ft. Washington, for the Holy Communion; April 23, Student W. L. Mitchell, supplying St. Peter's Church, Pikeland; April 30, Rev. Jos. M. Twomey, pastor of Baptist Church, Broad and Berks Sts.

On March 30 our guests attended the Tea and reception given to "Old Folks" by the Wanamaker Store. This was a very happy occasion and was largely attended by those in the various homes. It

was a fine change in the daily routine of our family. The health of our guests is quite good.

Pastors' Testimonies about the Reformed Churchmen's League

Chapter No. 19

Rev. Dr. H. J. Rohrbaugh, Cleveland, Ohio: Personally, I have felt that the organization of a chapter supplies the program for a group of men who want to be active in the business of their Church, and who, for want of an orderly sequence of subjects and helps were left to wander about aimlessly. The order of the subjects and the fine aids provide a sustained interest in the labors of the Church, and the Boards directing, such as has been missing before. I tell you our men are engrossed in the forum which these topics indicate.

Chapter No. 47

Rev. Paul T. Stonesifer, Mount Pleasant, Pa.: The men of the two Churches of this

charge unite in the work of the Churchmen's League. I value it because:

1. It provides an organization, hitherto lacking, to bring the men of the charge together;

2. It presents an opportunity for the members to discuss fully and frankly vital issues in Church and community;

3. Its privileges are especially used by the younger men, linking them more closely to the Church and utilizing their fine energies;

4. It presents opportunities for helpful service to the men and enlists their co-operation in genuine Kingdom service.

Why not organize a chapter in **YOUR Church?**

A FINE TESTIMONY

Mr. Daniel E. Long, now 81 years young, member of Stoyestown, Pa., Church, says: "I have been a reader of our 'Messenger' for 70 years and feel that I cannot be without it. I was a Church officer for 50 years, having been elected to deaconship at the age of 25 and serving in that position for 17 years; at 42

I was elected elder and served in that capacity for 33 consecutive years. It was with great eagerness that I looked forward to the issues of our 'Messenger' which gave numerous reasons for Church attendance in the 'Symposium: Why Do I Go to Church.' The sentiments expressed there have been mine for years and I have grown to love my Church more dearly each year. Many latent memories are recalled in these late years how I would go with my parents to Church and how they taught us that God's blessings rest upon those who fellowship with Him in His Sanctuary. I am now rounding out my eighth decade of Church attendance, having passed the three-quarter century mark in regular attendance since I started in my early years beyond recall. I go to Church not only because I feel it my duty but because I love God and His Sanctuary and I can truly repeat from the depths of my heart, 'I love Thy Church, O God.' It has been a growing revelation to me that if we harbor love for God in our heart we will be regular and punctual in our attendance upon the services of His House."

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE THREE CROSSES

Text, John 19:17, 18: "They took Jesus therefore; and he went out, bearing the cross for himself, unto the place called the place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst."

The darkest and saddest day of the year is Good Friday, the day on which

Jesus was crucified. This seems to be in harmony with the adage which says: "The darkest hour is just before dawn." The glorious dawn of Easter followed the gloom of Good Friday, with its terrible tragedy on Calvary.

The story of Good Friday, as recorded in all of the Gospels, begins with the visit to the Garden of Gethsemane. Jesus took with Him the eleven disciples, Judas having gone to arrange with the chief priests and the Pharisees for His betrayal. Soon after entering the garden, Jesus said to His disciples, "Sit ye here, while I go yonder and pray." And He took with Him Peter and James and John. He began to be sorrowful and sore troubled, and He said to them, "My soul is exceeding sor-

rowful, even unto death: abide ye here and watch with Me."

And He went forward a little, and fell on His face, and prayed, saying, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." He came to look at His disciples, and found them sleeping. He said to Peter, "What, could ye not watch with me one hour?" A second and a third time He went by Himself and prayed, but each time He ended by saying, "Thy will be done." St. Luke, the beloved physician, tells us: "And being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground." It is he also who gives us the information that an

THE MIRACLE OF SPRING

The fool has said, "there is no God,"

Who made this world of ours,
But that a simple primal law
Explains the trees and flow'rs,

And birds and beasts and creep-
ing things,

The sea, the mountains high,
And fishes, too, and man himself,
The starry azure sky.

But just today, upon a tree
That had before seemed dead,
I saw a vivid shoot of green
Had reared its tiny head.

The birds that shunned the win-
ter snows,

And fled to warmer clime,
In praise to God sing 'round my
door,

Their welcome to Springtime.

The cattle, too, 'till now content,
Are restless in the stall,
As they, with lifted eager heads,
Respond to Springtime's call.

A fool, indeed, he who denies
God's hands these wonders
bring,
When all about us may be seen
His miracle of Spring.

—W. Walter Esmer.

"Graycroft",
Boonsboro, Md.



THE DAWN OF SPRING

The dawn of Spring

Hears Nature sing

Her melodies so sweet;

A picture then

O'er hill and fen

She etches quite complete.

Spring chases gloom

By spreading bloom—

Thus happy makes the way;

When things are drear,

Spring scatters cheer

With zephyrs come to play.

Glad is the way

In ev'ry day

When Springtime comes to reign,

And covers hills

With daffodils—

And Winter's gone again.

In lovely sheen

Our God is seen

In mystery profound,

We know that He

In all we see

With glory doth abound.

—Harry Troupe Brewer.
Hagerstown, Md.

angel from heaven appeared unto Jesus, strengthening Him.

Jesus knew what was going to happen to Him, for He said to Peter and James and John: "Arise, let us be going: behold, he that betrayeth me is at hand." While He was yet speaking, a multitude approached headed by Judas, who knew Jesus' place of prayer. And he drew near to Jesus to kiss Him, for he had given them a token, saying, "Whomsoever I shall kiss, that is He, take Him, and lead Him away safely." But Jesus said to him, "Judas, betrayest thou the Son of man with a kiss?"

So the band, or cohort, and the chief captain, and the officers of the Jews, seized Jesus and bound Him, and led Him away. They took Him first to Annas, then to Caiaphas, the high priest. The men who held Jesus, mocked Him and beat Him. They blindfolded Him and struck Him in the face, saying that He should prophesy who it was that struck Him. Then they led Him away and delivered Him up to Pilate the governor. Pilate was a coward and was afraid to displease the Jews. He sent Jesus to Herod, who asked Him many questions, and he and his soldiers mocked Him and sent Him back to Pilate. Jesus bore all these insults without murmuring, fulfilling the prophecy of Isaiah made long before: "He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth."

Pilate could not find anything in Jesus worthy of death and said to the Jews that he would chastise Him and release Him. But they cried out, "Crucify Him, crucify Him." Pilate again tried to release Him, but the Jews cried out, saying, "If thou release this man, thou art not Caesar's friend." Pilate finally delivered Jesus unto them to be crucified.

They took Jesus, therefore, and He went out bearing the cross. It is generally believed that He broke down with the cross, and they compelled Simon of Cyrene, coming from the country, to go with them that he might bear the cross after Jesus. When they arrived at a small hill called "The place of a skull", there they crucified Him, and with Him two others, on either side one, and Jesus in the midst.

In the Hebrew this place of crucifixion is called "Golgotha". In the Greek it is "Kranion", which means a skull, so called because of its peculiar shape. In the Authorized Version, in Luke 23:33, we read, "And when they were come to the place which is called Calvary, there they crucified Him." But in the American Standard Version it is translated: "And when they came unto the place which is called the skull, there they crucified Him," but in the margin they have a note which reads: "According to the Latin, **Calvary**, which has the same meaning." Calvary is the name most commonly used in English in referring to the place of crucifixion.

There stood the three crosses on the brow of Calvary, and they made a significant and impressive sight. They represented in dramatic form the whole story of salvation. They were a world in miniature. On the central cross hung the Saviour of mankind; on the one side was a criminal who, because of his attitude toward Jesus, represented the lost; on the other side was a criminal who by his penitence and faith found salvation even at the eleventh hour, and represented the saved. Those are the only classes into which all mankind may be divided—the Saviour, the saved and the lost. Therefore those who hung on those three crosses represented the whole human race on that memorable Good Friday.

We often hear sermons or read booklets on "The Words from the Cross." But I want to remind you that there were words from the three crosses, and that is why I was able to say what is found above. Jesus spake seven times from the cross, and all of His words are full of meaning and help us to enter more fully into His

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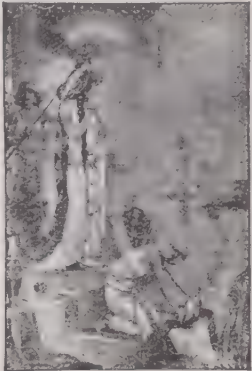
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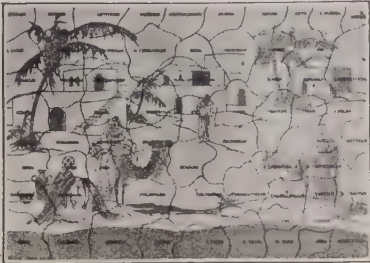
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agony and suffering.

We are indebted to St. Luke for the words that came from the other crosses. One of the malefactors who were crucified with Jesus railed on Him, saying, "Art not Thou the Christ? save Thyself and us." Dr. James Moffatt uses the word "abused" instead of "railed on". It was a short saying, only nine words, and was more of a rebuke than a request. It was not even a prayer. There was no penitence there; no sorrow for sin; no confession. He merely wanted to use Jesus as a man would use a fire-escape. He had no faith in Jesus, therefore he received no blessing. Everybody believes that that criminal went into eternity unsaved.

Then came a voice from the other cross, from the other malefactor, who rebuked the one who had just spoken. He said to him: "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." He seemed to recognize the fact that an unusual person was hanging on the middle cross; that He had done no wrong, but was pure and holy. He had received an entirely different impression of Jesus from that which had been made upon the other malefactor. Knowing that they were all doomed to die, that there was no hope for them in this world, he turned his thoughts toward the future, and he said: "Jesus, remember me when Thou comest in Thy kingdom." His whole speech seems to be full of penitence and confession. He looked at himself in the light of Jesus. He turned to Jesus in prayer, and asked to be remembered when He came in His Kingdom. Such a prayer will always be answered,

even if it is made in the eleventh hour.

Jesus said to him, "Verily I say unto thee, Today shalt thou be with me in Paradise." They went into eternity together, and Jesus gave him a better answer than he desired. The sinner was saved, and represents that large number who find salvation in Christ. How much better is it, however, to seek Him early, in the days of childhood and youth than to put the matter off until the eleventh hour.

Mrs. Mulligan: "Do yez feel better this morning, Mrs. O'Toole?"

Mrs. O'Toole: "I do, an' then I don't."

Mrs. Mulligan: That's bad, fur it's hor-rud not to know whether to say Oi'm sorry or Oi'm glad."

The Family Altar

The Rev. Roland L. Rupp

HELP FOR THE WEEK OF APRIL 3-9

Memory Verse: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." Mark 8:34.

Memory Hymn: "The Day of Resurrection" (184).

Theme: Jesus Requires Confession and Loyalty.

April 3. Monday—Jesus Requires Confession. Mark 8:27-30

Fascination grips the reader of the gospels again and again as he notes the method of Jesus with His disciples. He was always so practical, so virile, so astute, so resourceful, so refreshing. Nothing puerile about His method of His mind! Concern to get on in His ministry was ever upon Him. He must capture minds and win hearts. He must achieve definite promises with which He can face the future with confidence. What then is more natural than this—"Who do men say that I am?" The answer of the disciples must have been extremely interesting to Him. But that answer was not sufficient—"But who say ye that I am?" This was more important, more decisive. They must think things through for themselves. They must arrive at their own conviction. In the answer born in their own experience would lie the future of His cause—and of humanity. It does yet.

Prayer: Heavenly Father, Thou Who art our only salvation, kindle within us the sacred fires of clear thought, so that in the light of those fires we may come to a more adequate understanding of the significance of the revelation of Thy Son. Amen.

April 4. Tuesday—Jesus Requires Loyalty Mark 8:31; 9:1

The parrotry of confession was not enough for Jesus. Religion is more deeply rooted than verbal confession. It must arouse convictions in the believer that are creative and redemptive, that furnish him with inexorable loyalties for all of life. Too much of our religious activity does not go beyond lip-service. Loyalty is more than confession, more than piety. It is the power of God in the heart. It is the conviction which can hold the mind in thrall. It is the imperious in the will. To be a Christian is to obey with a shout of joy every command of the Christ, knowing that those commands will ask us to face lions and wrestle with principalities and powers. It will lead us to identify our whole life with the cause of Christ, to transform all our thoughts and ambitions to His will, cost what it may.

Prayer: Eternal God, help us to live more creatively. There is too much drabness and mediocrity in us. Too many half-gods have become our tyrants. Come, and set us free by Thy spirit so that in utter loyalty to Jesus we may taste the joy of conquest and of life eternal. Amen.

April 5. Wednesday—The Baptist's Confession. John 3:25-36

There is nothing much more inspiring in the Bible or in literature than the relationship between Jesus and John the Baptist. All the powers of that fitful age could not mar the beauty of that relationship. Jesus is in the carpenter shop when the news of the challenging ministry of John at the Jordan reaches Him. He commits the work of the shop to His brothers and goes to John for baptism. But John points his own followers to Jesus significantly, "Behold the Lamb of God!" After the temptation, for fear of detracting from the work of John, Jesus holds His own work in abeyance until John is clapped in prison. Then boldly He assumes the work laid down by His former master and carries it forward. On both sides we see here a humility, an unselfishness, a loyalty for the lack of which most of the high places in the world today are smitten with spiritual poverty.

Prayer: From all pride which works selfishness, from all jealousy of heart, from all meanness of spirit, O God, deliver us. Draw aside the curtains of our sin so that we may see the glory of Thy face and find the inspiration which will lift us to a new life. Amen.

April 6. Thursday—Paul's Loyalty Acts 20:17-27

"But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." What magnificence of soul the veteran Paul here reveals! And this magnificence is not one of word but of deed. He who has read the Acts of the Apostles knows the deeds of Paul. His devotion, his heroism, his sacrifices—are unforgettable. Fellow ministers, fellow believers everywhere, if we gave ourselves to our ministry and work with the abandon of Paul we would soon have a new Church and a new world, for such abandon and loyalty and character always makes one irresistible. When I reflect upon the passion of a Paul or a Kagawa, I feel like an insect in comparison and in humiliation I cry out, "What must Jesus think of me as a co-worker with Him and with them?"

Prayer: "Oh God and Father, we reach up unto Thee for those instruments of the Spirit with which alone we can achieve success in Thy service. For pureness of heart, for clarity of mind, for strength of will, we cry out. Hear us, good Lord, hear us and grant us Thy peace and power. Amen.

April 7. Friday—Friendship with Jesus John 15:1-15

What greater privilege does man have than to be a friend of Jesus? No greater privilege than that can come to any man. We have this greatest of all privileges—you and I. We should carry that privilege to every member of the human family. And what a friend Jesus is! "Even as the Father hath loved Me, so have I loved you." Do we return the friendship? Do we know Jesus as a friend? How well? How far do we travel and climb to know Him well? It is not so easy to be a friend of Jesus—"Ye are My friends if ye do whatsoever I command you." And yet it is given unto us to know Him, to know Him well, better than any other personality. He is closer to us, He desires our friendship more, He takes the initiative more frequently, He is willing to forget and to forgive more than anyone else we know. Open the door of your life now

THE PASTOR SAYS

A true "ad" for many movies would be: "A vapid picture for vacuum minds."

—Now and Then.

—open it wide—and welcome the greatest of all friends. He is at the door.

Prayer: Thou Who art the way, the truth, and the life, Thou Light of the world, meet with us on the way of life. Talk to us until "our hearts burn within us." Master, we would fain follow Thee withersoever Thou goest. Amen.

April 8. Saturday—The Final Reward Revelation 7:9-17

What is the final reward? What is the ultimate compensation for the struggle in behalf of truth and the divine will? So men have asked through the ages. So multitudes still ask—in wistful yearning and in sneers. Some satisfactory answer ought to be forthcoming. The writer of today's scripture has an answer. It is a magnificent answer, given in beautiful poetry and symbolism. Those who have been loyal through tribulation and storm and sacrifice, they are round about the eternal throne, in white raiment, praising the Eternal forever and ever. It is a picture of awe and joy unspeakable. So, of course, it must be. To be loyal to Jesus in daily living is to be loyal to the best and highest we know. That brings to life its greatest zest and glory. To penetrate His mind, if it is only for a moment, to walk with Him, if it is only for a step—is to taste eternal reward.

Prayer:

"Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be."
Amen.

April 9. Sunday—The Supreme Loyalty Romans 8:31-39

When one takes time along the way of life at frequent intervals for spiritual orientation, one is amazed at the evidence of the infinite love of God. Storms, afflictions, defeat, death—they all overtake us sooner or later. They are a part of this order. They cannot be escaped. But what of it? Through it all the love of God is shining like the sun. To live a clean life, to live unselfishly before man, to smile when others sneer, to keep your courage in the face of some of life's terrific disappointments—this is difficult. Only one thing I know is more difficult—to resist the redemptive love of God as revealed in Jesus and in life. He who gave love to my parents, devotion to my wife, faith to my friends, vision and wisdom to the seers—who shall separate me from Him? The angels won't and the devils can't.

Prayer: When temptations press, storms roar, affliction weakens, or selfish ambition assails, O Eternal God, Who art like Jesus in sympathy and understanding, protect and strengthen us. Cause Thy truth and love to envelop humanity. May Thy Kingdom come, and Thy will be done. Amen.

"Do you remember when we met in the revolving door?"

"Goodness, yes! That was when we started going around together, wasn't it?"

Home Education

"The Child's First School is the Family"
—Froebel

METHODIST COOKIES

Esther Hull Doolittle

The swinging door between the Hastings' living-room and kitchen blew gently back and forth in the fresh breeze from the open window.

"M-m, m-m, what's that delicious smell?" queried Cousin Belle, dust-cloth held aloft, and sniffing delightedly.

"Oh, that's only the Methodist cookies," laughed Mrs. Hastings. "You see, Carol

earns her own spending money by cookie baking," she explained.

"How long has this been going on, might one inquire?" Cousin Belle tip-toed to the kitchen door.

"About a year, I guess. Carol was quite little when she started."

Cousin Belle held the door open and peeked out. A big pink apron (Carol inside) moved quickly from range to table and back. Carol's short yellow curls were pinned close to her head and her face was flushed and happy as she deftly slid crisp, wafer-thin ginger cookies from a baking sheet onto waxed paper.

"O. Cousin Belle, come and taste these lovely cookies. This makes three hundred. I've got three hundred more to make for the Methodist ladies' party, then I'll have three dollars all my very own! Of course I have to pay for the flour and other things, but that won't be much, and next Saturday I have another order for three hundred more for Aunt Alice's bridge club."

"M-m," mumbled Cousin Belle, her mouth full, "they certainly are good, but whatever are you going to do with all that money I'd like to know."

"O, I put half of it in the bank and the rest I use for spending and Sunday School, usually."

"She has saved twenty-five dollars on her cookies, Belle," smiled Mrs. Hastings after Carol had washed up the baking things and gone out to play. "It's been a wonderful help since Jim's salary was cut. You see, she needed spending money and we simply couldn't give it to her. One day when we were making cookies she had the happy thought that possibly she might be able to sell them. She's so skillful that now she turns them out quickly, fifty at a time, and there's seldom a week goes by that she doesn't make one or two dollars. It buys camera films—her pet extravagance—and allows her to go to the movies now and then."

"That's interesting, and it teaches her the value of money and a respect for labor

in the best possible way," said Cousin Belle, searching hurriedly in her hand-bag for a tiny pad and pencil. "I suppose other perfectly respectable ladies besides Methodist ones might like those cookies," she hazarded. "Do tell me how they're made."

"O, it's simple as A B C," laughed Mrs. Hastings, "you just mix a cup of sugar and one of shortening and one of molasses together. Then you add a small tablespoon of soda dissolved in a tablespoon of vinegar, a teaspoon of cinnamon, a small tablespoon of ginger, a little salt, flour enough to roll out very thin and presto! there are your Methodist cookies—all done but baking in a hot oven."

Cousin Belle laughed. "Well, I haven't any Methodist ladies to try them on, but I'll try them on George as soon as I get home next week."

"It seems amazing that we stumbled on through centuries of education without a definite program for the crucial early years. It is of course now accepted among those who have studied the matter that the modern kindergarten is necessary and irreplaceable."—Charles F. Wishart, President, The College of Wooster, Wooster, O.

In the kindergarten right habits of thought and action are formed. If there is no kindergarten in your school, write the National Kindergarten Association, 8 W. Fortieth Street, New York City.

Birthday Greetings

By Allient De Chant Seltzer

For many years my father was president of the Board of our Hoffman Orphanage, Littlestown, Pennsylvania, and how he loved those children! They loved him, too, for when I could go with him to the meetings, it was a joy to see them greet him and call his name. They'd take tight hold of his hands, too, and more than once they even clung to his coat-tails! A host

of friends sent flowers to warm his grave and make it beautiful and fragrant. But some of the tributes were not there, for the Log House was full of flowers. And a dear friend of ours and of the orphans, wrote this in her note to us: "What I would have spent for flowers for your father, I am sending to the Hoffman Orphanage in his memory." My father would have liked that. He does like it, for even though his frail body lies buried beneath a sheltering tree and under a carpet of flowers, yet his spirit abides and rejoices in every good that folks do to make those who have no father and no mother, happy. Perhaps someone we Birthday Club boys and girls know, would like to do as our friend did, some time, some day—send a gift to the living in memory of a loved one who has died.

Puzzle Box

ANSWER TO — DOUBLE-TIED WORD CUBE, No. 37

M O R S E
O C E A N
R E B U T
S A U T E
E N T E R

HIDDEN WORD PUZZLE IN RHYME, No. 31

My first is in jolly but not in sad,
My second's in merry but not in glad.
My third is in rivers but not in pool,
My fourth is in students but not in school.
My fifth is in feasting but not in meat,
My sixth is in mansions but not in street.
My seventh's in flowers but not in hawk,
My eighth is in leaping but not in walk,
My ninth is in smiling but not in talk.

My whole is a city in Palestine.

A. M. S.

INSTALLATION OF THE REV. FRANK A. ROSENBERGER

The installation of the Rev. Frank A. Rosenberger as pastor of Faith Church, Baltimore, took place on Sunday morning, March 5th. That the people regarded it a great occasion was apparent from the beautiful flowers and plants which adorned the chancel and altar, the special music by the organist and choir, the filled pews and gallery, the earnest responses, the hearty singing and close attention. Dr. A. S. Weber preached the sermon, taking as his text, II Corinthians 4:5. It was the word of a distinguished veteran graciously spoken to a young minister. The members of the committee of the Baltimore-Washington Classis who officiated were the Rev. Dr. A. S. Weber, the Rev. F. W. Bald, and Elder Dr. Otto Schmidt.

On Monday evening following, there was a great gathering of happy people, including many of the Reformed ministers and their wives, to welcome the new minister and his wife.

Dr. Weber presided as toastmaster. He was the first pastor of Faith Church and served 36 years. During vacancies he supplied the pulpit. He officiated at the installation of his three successors. The people, both old and young, hold him in high esteem. At this meeting some one remarked that the Doctor must have taken an elixir of youth, because his vigor was so great and his wit so keen. In introducing the new minister and his wife he called them "a rainbow of promise" and declared that the successful progress of the congregation would be secure with their leadership. The Rev. Mr. Rosenberger's reply made every one feel that this hopefulness was justified.

The Rev. Dr. J. L. Barnhart tendered the greetings of the Reformed Ministers'

Association of the City. The Rev. Dr. L. E. Coblenz had been asked to speak, but was unable to be present. However, he sent his daughter, Miss Eleanor, who was a very acceptable substitute. A delightful musical program was rendered, and refreshments were served. The splendid arrangements for this reception were made by Dr. Otto Schmidt, an active Elder of Faith Reformed Church. —F.W.B.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The older Bethany children held a very interesting St. Patrick's day party on Saturday evening, Mar. 18. The decorations, games, and eats were enjoyed by all.

On Thursday evening, Mar. 16, a Board of Review was conducted in the school

house, when 12 of our boy scouts took the examinations for second class scouts. The boys are showing much interest in the troop, which is being conducted by the Robeson and Sinking Spring Churches.

On Sunday a hymn was announced, but our song books are so poor that the pianist had to look through six books before she could find a book that contained that hymn. We have picked a new song book, "Christian Hymns and Songs." One hundred books, which will be sufficient, will cost \$25. We hope some way can be found to purchase them within the next month.

With the depression the number of second hand dresses and coats received, has greatly decreased. If this condition continues we shall soon find it necessary to purchase garments for our older girls who wear adult sizes.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Palm Sunday, April 9, 1933

Jesus Requires Confession and Loyalty
Mark 8:27-38

Golden Text: If any man would come after Me, let him deny himself, and take up his cross, and follow Me. Mark 8:34.

Lesson Outline: 1. Confession. 2. Commission. 3. Consecration.

Our lesson takes us to Caesarea Philippi at the time when the career of Jesus came

to a crisis. His relations to the religious leaders of the nation were near the breaking point. Even the common people were losing their early enthusiasm. It became evident to Jesus that His great Galilean ministry was practically at its end.

The road that Christ must travel now, in fulfilling His divine mission, led to Gethsemane and to Calvary. Nor did He shrink from the via dolorosa. Without faltering or fear Jesus faced the ultimate sacrifice that was made inevitable by His love.

We find that, now, the Master made several unmistakable allusions to His impending

ing death. His public ministries, from this time on, were few. And His further teaching was confined to the inner circle of His disciples. He was teaching and training them to carry on His ministry, after His death. Training them, and, at the same time, testing their fitness to become the ambassadors of the Kingdom of Heaven.

And fitness for that task, then or now, requires just two things, viz., Confession and Loyalty.

I. Confession. Jesus was not solicitous about the opinions of men. The fickle enthusiasm of the crowd did not flatter or deceive Him. The venomous hatred of the scribes did not frighten or deter Him. He had within His Spirit the confident approval of God. That was sufficient. It stamped His message and His ministry with the seal of reality and eternity. Men might be against Him, but God was with Him. And with God failure is impossible.

Yet, while Jesus cared nothing for popularity, He yearned for disciples. He sought recruits for God's Kingdom. And membership in that divine Kingdom was conditioned upon men's humble acceptance of Christ as Saviour and Lord. Hence the eager question, addressed to His followers, "Who do men say that I am?"

Their reply is very significant. It shows that, even then, at the very beginning of Christianity, men were puzzled and perplexed by the towering personality of its founder. They felt instinctively that Christ was unlike any other man they knew, both in what He said and in what He did. And, most of all, in what He was in His character and conduct. But they could not fathom His secret. Their answers were mere guesses at the truth—John the Baptist, Elijah, One of the prophets.

So it has been through the ages until now. The question will not down: Who is this unparalleled personality? So poor and yet so powerful, so unresisting and so irresistible, so humble and lowly and yet so helpful and holy that men saw God Himself in that face and form. The person of Jesus Christ is the greatest, the most arresting fact in human history. He has laid His spell, ever anew, upon each succeeding century. Men call the nineteenth century an age of skeptical doubt and denial, but it manifested an extraordinary interest in Jesus Christ. It produced more books about Him than any other age.

When we examine the answers of men to the question of Christ, we find that they are many and various. But few, if any, are trivial or unworthy. Jew and Gentile, Greek philosophers and Roman theologians, medieval monks and mystics and modern scholars have pondered the problem. And the titles they have given to Jesus are so many exalted tributes to His majesty. The theological honors they have ascribed to Him are the crowns placed upon His head by men whom He has redeemed and transformed. They are our tributes to the majesty of Christ, but also to the perpetual mystery of His unique personality. They may describe Him, but they do not adequately define Him.

Thus men called Jesus the Baptist, Elijah, a prophet, for His ministry resembled theirs. These titles were apt descriptions of the Master, but they failed utterly to express that which was distinctive and unique in His life and work.

Then Jesus asked the disciples for their personal convictions, "But who say ye that I am?" These Twelve were His most intimate companions. Did they, too, share the popular confusion and uncertainty? Or had they a better knowledge of Him, a deeper appreciation of His redemptive ministry? It was Peter who gave the answer. Acting with His accustomed impetuosity, He cried out, "Thou art the Christ." It was a noble answer, clean and decisive. It was the acknowledgment that Jesus was truly the Messiah. Not another forerunner, sent to prepare the

way, but God's Anointed Himself, sent to establish His sovereignty and set up His Kingdom.

Jesus accepted the great confession of the ardent Peter, bestowing warm praise upon him (Matthew 16:17). Doubtless, it meant much to the Master at that critical time of sifting, when many were falling away. These loyal friends, at least, understood Him. Even they had still much to learn, but their spiritual apprehension of Jesus, as the true Messiah, was sufficient to form a new Brotherhood, the nucleus of the Christian Church.

Therefore the Lord said, "Thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it" (Matthew 16:18). That rock was Peter the Confessor; not Peter the man, nor the Roman popes who claim to be his lineal successors. Faith in Jesus Christ is, indeed, the only foundation of the Church. It explains its origin and its continuous growth through the past centuries. And it conditions its future existence, as an effective institution for the promotion of God's Kingdom.

And well might Jesus say to Peter, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matthew 16:17). The eye of flesh saw merely a man whose fortune was waning, and whose fate was sealed. No one, reasoning from material premises and measuring greatness by worldly standards, could have arrived at Peter's conclusion. Only the eye of faith could see in Jesus the promised Messiah. It required spiritual perception to see in this friendless Galilean God's Anointed One, sent for the salvation of the world.

Nor is it otherwise today. Spiritual knowledge still has its own organ. And that organ is not the head, but the heart. The pure in heart shall see God. It is sin that blinds our vision of God, our vision of His majesty in nature and of His mercy in Christ. We deceive ourselves if we imagine that intellectual difficulties and mental problems prevent our confession of Christ as Saviour and Lord. The tap-roots of doubt and denial are moral, not mental. It takes a good man, not necessarily a learned one, to share Peter's verdict of Christ. It takes a man who hates sin and who eagerly aspires after righteousness to see that God was in Christ, reconciling the world unto Himself.

II. Commission. Matthew reports one significant feature of our lesson which Mark omits (Matthew 16:19). There, after Peter's confession, Christ entrusts him with a solemn commission, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus these first confessors of Christ were to wield the keys of the Kingdom. They and all their spiritual heirs and successors. Christ, as it were, placed them in charge of the gate of His spiritual commonwealth, with power to lock or open the portals.

These great words of Jesus have been travestied by proud ecclesiastics. By their abuse, heretical saints have been barred from heaven, and orthodox sinners have been canonized. But the words of the Master enshrine a deep truth. There is, indeed, a key of destiny. It is not in the hands of popes and prelates. It is wielded by all who proclaim the gospel of Christ in simplicity and sincerity. It is His truth that sets men free. When men receive the gospel, they are loosed from the bondage of sin and from the bonds of death. If they wilfully reject it, they remain in their bondage. Thus the Church of Christ exercises her spiritual authority over men. Not by force, but by fidelity to the truth that Christ has revealed.

III. Consecration. Peter had voiced a noble creed. Was he ready to translate one of great decision for Christ. That

it into heroic deed? Jesus knew His ardent friend well, his impetuous devotion and his blundering limitation. He proceeded, now, to teach Peter and the others a difficult lesson, the hardest of all that the disciples of the Christ must learn. Even the meaning of the cross.

That cross symbolized and summarized the entire life of Jesus. It was a divine necessity for the Master as well as for His followers, because it was the cost of sacrificial and redemptive love in a sinful world. Jesus had already tasted repudiation and persecution, and now the shadow of death fell upon His path. The Twelve must be prepared for similar experiences. So now "He began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." Hitherto, it appears, He had said but little about that aspect of His ministry. But now "He spake the saying openly."

Peter was totally unprepared for that difficult lesson, and quite unable to understand it. He understood full well that Jesus was the Messiah. But that, to the Jewish Peter, meant power and glory, conquest and coronation. That the true Messiah, God's representative on earth, must needs suffer and die, seemed preposterous and incredible to the ardent confessor. "And he took Jesus and rebuked Him."

Swift and severe were the Master's reply to this blind remonstrance. "Get thee behind Me, Satan," He said, for blundering Peter, unwittingly, was playing the role of the tempter. Like Satan, in the story of the temptation, he was luring the Master from the path of the Saviour to the paths trodden by men. "Thou mindest not the things of God, but the things of men," said Jesus in His rebuke. What are "the things of men" which Peter so blindly coveted for the Messiah, and which he so confidently expected to share with Him? Their common denominator is selfishness, and self-aggrandisement. But "the things of God" are a love that counts no cost and spares no sacrifice in order to save men from sin. "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." Thus Jesus concluded His teaching of the Twelve on that memorable occasion.

His demand remains forever true and binding. Disciples of Jesus must confess that He is the Christ. But confession is not enough. Without consecration that confession is meaningless to men and powerless. Not the logic of our creeds, but the loyalty of our lives will convince men that Jesus is, indeed, God's Anointed. And loyalty to Him means loyalty to a love that never sought its own. It means devotion and consecration to the cause of Christ, whose cost is service and sacrifice.

Surely, Peter was not the last of the disciples to realize the difficulty of mastering that greatest of all the teachings of Jesus. Yet only as we learn it shall we find the way that leads to Christian manhood and to life eternal, for "whosoever would save his life, shall lose it; and whosoever shall lose his life for My sake and the gospel's shall save it." And only as we live that truth and, thus, teach it to others, shall we promote God's Kingdom among men.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 9th—What Deciding for Christ Means

Matt. 16:24, 25

On Palm Sunday, which we are celebrating today, thousands of young people are dedicating their lives to Christ and are being received into the fellowship of the Christian Church. It is a very beautiful and significant custom which is observed in many of our Churches to make this day

first Palm Sunday when Jesus entered in lowly pomp into the city of Jerusalem, when the multitudes hailed Him with psalms and palms, was a day of decision and of destiny. It was a day of triumph for Jesus and of testing for the people. Twice they made their decisions that day. Once, when they followed Jesus with glad acclaim and hailed Him as King, and then again when later in the day they rejected Him and left Him alone to His fate. No other day in the life of Jesus witnessed such extreme attitudes on the part of people towards Him. At once they were ready to crown Him and also to crucify Him. They accepted Him and rejected Him. The Palm Sunday multitude is typical of the extremes to which folks will go in their relation to Jesus Christ. Making a decision is always a very serious matter. But we are constantly making decisions in life. We do not simply drift and dream through life, but we plan our lives, we decide upon a certain course and then we try to follow that. It is almost impossible to be neutral on any great issue. We have to come to a decision; we must reach a verdict. We experience this every day of our lives.

Now, deciding for Christ means that we take our stand with Him. We come out on His side, we accept Him as our Lord and Saviour, and we enter into His plan and purpose. This we must do consciously and conscientiously. We must do it deliberately. It involves choice on our part. "Choose you this day whom ye will serve." It involves an act of the will. There are those who hesitate to make this decision because they say they do not know enough, they do not understand the philosophy of the Christian religion, they do not know enough of the Bible. But deciding for Christ is not a matter of the intellect. It is not a matter of more or less knowledge, although a knowledge of God and of Jesus Christ, and of divine realities is very desirable. But it is not necessary to know everything before one casts his or her lot with Christ. Most of the things that we need to know will be revealed to us after we have made the decision. One cannot learn the things he ought to know by remaining outside the fellowship. It is only by entering that the intimate things of that fellowship become known.

There are others who say that they do not feel like making such a decision. But deciding for Christ is not a matter of the feelings. There are many things in life which we do, even though we do not feel like doing them. But by doing them we gradually come to enjoy doing them. Folks say that they must first have an experience in their lives before they could make the great decision for Christ. But experience is not the first thing, it is the last thing. We get the experience *after* we have made the decision and not before. Experience does not lead to faith, but faith begets experience. We must first act on faith and then experience will follow.

There are others who hesitate to decide for Christ because they say they are afraid they can't hold out, they may fall back again. But how can a person know that he can't hold out before he has made the decision? The sin lies not in the fear of lapsing back, but in the failure to take the initial step. Even if a person does fall back the sin lies in not trying to get up again. If you fall a thousand times get up again and again and at last you may be able to stand.

Deciding for Christ is, therefore, a matter of the will. It is a resolution carried into action. The prodigal said, "I will arise and go to my father"—and to his father he came. All that a person needs to do is to come to grips with himself and to say to himself, "I will accept Christ." This is the first step. But this first step must be taken by the individual himself. Others cannot take it for him. No one can decide this great issue by proxy. It is a personal, and individual

affair. Influences can be brought to bear upon the person, but the decision itself must be made by an act of his own will.

Now the will can be trained. It can be educated, it can be disciplined. It can be so moved and moulded that it will accept the right and reject the wrong. The sin of the world lies in the exercise of a wrong will. Folks will to do the wrong thing. This makes their acts sins, else they are only errors or mistakes.

Deciding for Christ brings us to the great divide in life. Everything depends on the choice we make. The young man in the parable turned his back upon Jesus and went away sorrowful. The eunuch in the Acts of the Apostles turned his face towards Jesus and went on his way rejoicing. And the tragedy of it all is that we cannot remain neutral. If we are not for Christ we are against Him; if we do not gather with Him, we scatter. We must be either for or against Him.

Hezekiah in the Old Testament said: "Now it is in my heart to make a covenant with the Lord God." He was a young man, only twenty-five years old, when he made this great decision. It was in the first month of the first year of his reign as King of Judah. What a glorious example for other young folks to follow! Of him the Book of Kings says that of all the men who had gone before or came after him, there was none like unto him. "Choose you, therefore, this day whom ye will serve."

"O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its rapture all abroad."

THE SPRING MEETING OF THE KENTUCKY CLASSIS

(At the First Church, Nashville, Tenn., Feb. 14-16)

The opening session and organization of the Classis was preceded by a service of installation for the pastor-elect of the Nashville Charge, Rev. Vincent W. Bucher. The President of the Classis, H. W. Haberkamp, of the Belvidere Charge, and a former pastor at Nashville, gave the opening sermon and charge to the pastor-elect. This was followed by another sermon and charge to the congregation by the Rev. W. F. Lahr, of Jeffersonville, Ind. Elder Bader assisted with the installation. The choir of the local Church sang Gounod's "Send Out Thy Light" very beautifully. The chancel was quite attractively decorated with lilies, palms and ferns by the courtesy of Mr. and Mrs. Thos. McIntyre. A special collection was taken for the benefit of the Home for the Aged at Upper Sandusky.

Following the installation, President Haberkamp called the meeting to order and proceeded with the organization of Classis. Elder F. M. Thoni of the local congregation extended greetings to the visitors and promised them a full measure of true Southern hospitality. The Rev. F. H. Eversman of Crothersville, Ind., was elected president of the Classis for the forthcoming year.

Wednesday morning the Rev. J. W. Myers of the Milton Ave. Church, Louisville, presided over the celebration of the Lord's Supper, the Rev. A. H. Schmeuzer of the Salem Church giving a quiet and meaningful Communion meditation. The remainder of the morning and early afternoon was occupied with the reading and discussion of the parochial reports.

Wednesday afternoon a recess was declared and members of the local congregation took the delegates on a tour to the points of interest in and about Nashville. Old Hickory, now the center of the Du Pont rayon and cellophane products, was visited. The Hermitage—the home of Andrew Jackson, proved to be a considerable source of interest. Next the party visited the campuses of Nashville's many educational institutions—Ward-Belmont school for girls; The Y. M. C. A. Graduate

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School; Peabody Teachers' College, and Vanderbilt University. Time did not allow a visit to Fisk and Meharry Universities, prominent Negro institutions. A very profitable hour was spent with the curator of the Parthenon in the Centennial Park. Nashville boasts of the only exact replica of the Parthenon at Athens. Wednesday evening the Classis was served a banquet with many of the local congregation attending. Pep-songs under the direction of Miss Ruth Noetzel, several humorous readings by Mr. A. C. Shepherd and a bass solo by Mr. Walter Gasser constituted the evening's entertainment.

Early Thursday morning the delegates assembled for the final session. Dr. C. F. Kriete led the group in a worship service and spoke of the great measure of hope the Church should have, substantiating his remarks by examples from his long ministry in the Church. The Ladies' Aid Society very generously provided for the entertainment of Classis and served meals in the Sunday School room. Mrs. Rosa Krech proved to be a very efficient hostess and provider. The officers for the coming year are as follows: President, the Rev. F. H. Eversman; Vice-President, the Rev. H. W. Haberkamp; Corresponding Secretary, the Rev. Vincent W. Bucher; Treasurer, Mr. Ernest H. Andreas; Stated Clerk, the Rev. H. W. Baumer.

The Milton Avenue Church at Louisville, Ky., extended an invitation for the fall meeting of Classis. This was accepted but no definite time was decided upon.

Vincent W. Bucher,
Corresponding Secretary.

SOCIALISM AND THE TEACHINGS OF JESUS

(Continued from Page 2)

and the implementation necessary for the achievement of those social ideals which are given expression by those today who maintain that the gospel of Jesus is essentially a social gospel.

Here, it is evident, we are not speaking of Marxianism. Marxianism is openly hostile. Marxianism believes all religion to be an opiate and an instrument of social reaction—and so it is in many areas. But what is more serious—the ethics of Jesus and the ethics of Marxianism are in direct conflict. Communism goes on the assumption that the end justifies the means. Jesus rejected that philosophy utterly. That is the suicidal philosophy of the centuries, governing the world up to the present. The determinism and materialism and autocracy of Communism are foreign and contrary to the teachings and spirit of Jesus. Certainly in Russia there is no immediate hope for the social ideals of Christianity.

But the socialism or socialistic philosophy of certain men on the right in the present day American socialist movement gives a different promise than that of Marxian socialism. Of this group John Haynes Holmes is one of the pioneers. To it belong Reinhold Niebuhr, Kirby Page, Sherwood Eddy, Harry Ward, Paul Douglass. They have a right to the appellation "Christian Socialists." There is no doubt at all that they have given more careful thought to the task of translating the Christian program into modern life than any other group. Their intellectual and spiritual integrity cannot be questioned. There is no superior group in America today. They are the sons of Gladdon and Raushenbush of the last generation. They are the disciples of Amos and Hosea and Micah of the Old Testament. They do not despair of the possibility of ushering in the revolution of Jesus by spiritual, educational and peaceful means. Their passion is for a society operating on the service instead of on the profit motive, on a co-operative instead of on a competitive method, on a social and not an individual ethic, on an economy based upon social planning and not on individual initiative purely. These men would reduce violence and coercion as methods of social policy and instruments of social change to the very minimum, believing that in this way only can personal values and spiritual or soul force come into their rightful place in the building of life and civilization. An intelligent and courageous society would try to, beyond any doubt, give these men a fair opportunity to lift the world out of the present spiritual and economic mire, would listen to them reverently and bid its members follow their leadership in the achievement of that spiritual revolution which has already taken place in their own minds and hearts. For our older leaders have failed dismally. The time is here for a new leadership, with a new light in the eye and a new spirit in the heart.

Here, it is obvious, we have a virile social ideology which supplements and complements the idealism and gospel of Jesus. How to bring the Church behind this zeal for social reconstruction so that the dynamic and spiritual insight of Jesus may be used for the achievement of a democratic and just society, and how to secure the necessary social-political groups for the support of the spiritual and ethical program of Jesus, so that both may co-operate fully and enthusiastically for the achievement of common ends—this seems to be the major problem of vital religion and effective government in America and in the world today. Or as Prof. Jacks states it, the greatest problem of the times is the creation of a morality adequate to the situation which modern democracy and science have brought about—a morality of

mass action. To fail in this endeavor is to commit the "greatest social sin" of the age.

Ronald L. Rupp.

SOCIALISM AND THE PREACHER

J. Frank Kauffman

In one of Calvin Coolidge's last interviews he was asked the question what he thought was the trouble with the Church. His reply was that he thought that too many ministers were concerned with preaching Socialism rather than Christianity. The Socialist candidate for President of the United States last fall was a disillusioned minister, Norman Thomas. In addressing a group of preachers who sat at his feet in a New York City lecture hall, he said that he could not answer the metaphysical question. He added, "You can" or "have." Whether he turned to Socialism as a religion because he could not answer the metaphysical question required of ministers, only he can tell. My point is: Socialism and Christianity do not mix.

No minister can have two masters. He cannot serve God and mammon. Socialism aims at a reorganization of society from a material standpoint. Christ's Kingdom is not of this world. It is a spiritual Kingdom. The only concern of the spiritual with the material is how it can be transformed into the spiritual. The material of itself cannot glorify the spiritual. Karl Marx, the father of Socialism, termed religion an opiate of the people. In that observation he ridiculed not only Christ but all religion. The preacher cannot deify Marx and love Christ. They are simply mutually exclusive.

When one looks at Lincoln and sees that it was the slave issue that gave him the opportunity to become acclaimed one of the great men of all history and realizes that he built his position upon one of the simple principles of Jesus, "A house divided against itself cannot stand," he begins to get a faint conception of the power of Christ's message. Great as Lincoln was, Jesus stands infinitely higher. "Our Father," "Love thy neighbor as thyself," "Judge not," "The truth will make you free," "I am come that ye might have life and have it more abundantly," "Father, forgive them, for they know not what they do"—these sayings transcend all thought and words conceived and expressed by any other man. The beauty, the greatness, and the saving power of Christ's message are supreme. In teaching and living them alone the preacher who is true to his vow has a service so great that there can be no place or time for the message of one who has denied Christ.

The minister who seeks to humanize his message with Marxian or Norman Thomas vagaries is like unto the foolish man who built his house upon the sand. The rock upon which the preacher must build are the words of Jesus the Christ.

Holidaysburg, Pa.

VACANT CHARGES ACCORDING TO THE RECORDS OF THE STATED CLERK OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE U. S., MARCH 15, 1933

EASTERN SYNOD. East Pennsylvania: Grace, Jacob Spitko, 310 E. 10th St., Northampton, Pa. **Lancaster:** Zion's, Joseph E. Carroll, Jr., 2 Front St., Marietta, Pa.; St. Andrew's, R. F. Stauffer, 246 E. Ross St., Lancaster, Pa.; Bethany, Edgar Shrom, Ephrata, Pa. **West Susquehanna:** Mifflinburg Charge, Everett M. Baker, Mifflinburg, Pa. **Tohickon:** First, Elmer S. Apple, Quakertown, Pa. **Schuylkill:** St. John's, Allen Riegel, Orwigsburg, Pa. **Wyoming:** Christ, R. W. Ritter, Fayette, N. Y.; Bloomsburg, Arthur A. Ohl, 715 E. 5th St., Bloomsburg, Pa. **Reading:** Faith, Gordon A. Kerschner, 110 Arlington St., Reading, Pa. **OHIO SYNOD.** **Northeast Ohio:** Reedsburg Charge, C. L. Berry, West Salem, O., R. No. 1. **Northwest Ohio:** First, H. Brown, 508 Scott St., Sandusky, O. **Southwest Ohio:** Mt. Carmel, F. M. Staver, R. No. 3, Miamisburg, Ohio. **SYNOD OF THE NORTHWEST.** **Nebraska:** Emanuel, Lorenz Pfennig, 404 W. 11th St., York, Neb. **Portland-Oregon:** Ebenezer, Wm. Schemp, Quincy, Wash. **PITTSBURGH SYNOD.** **Westmoreland:** Yukon, Seanors, M. G. List, Yukon, Pa.; First, St. John's, Frank Byers, Youngwood, Pa.; Salina, Arthur Allhouse, Livermore, Pa.; Scottdale, S. M. Waugaman, Scottdale, Pa. **Clarion:** Emlenton, Dr. C. S. Bridenbaugh, Emlenton, Pa. **Somerset:** New Centerville Charge, H. W. Musser, Rockwood, Pa. **Allegheny:** Christ, Emerson Sproul, 7064 Kelley St., Pittsburgh, Pa. **SYNOD OF THE POTOMAC.** **Maryland:** Glade, St. John's, Steiner S. Cramer, Woodsboro, Md. **Virginia:** St. Paul's, Calvary, Chas. Skyles, Woodstock, Va. **North Carolina:** Upper Davidson Charge, J. Thomas Leonard, Lexington, N. C.; First, C. E. DeChant, 1948 E. 9th St., Charlotte, N. C.; Grace, Clarence Clapp, Newton, N. C. **Carlisle:** New Bloomfield, Joseph Darlington, New Bloomfield, Pa. **Juniata:** Salem, L. W. Mensch, 339 E. Carolyn Ave., Altoona, Pa.; Hickory Bottom, E. T. Metzger, Martinsburg, Pa., R. D. **GERMAN SYNOD OF THE EAST.** **West New York:** Emanuel, Webster Sechriess, 7 W. Wayne St., Warren, Pa. **German Philadelphia:** Bethlehem, F. W. Winterberg, 9 S. Academy St., Glassboro, N. J.; St. John's, St. Paul's, Jacob Schell, 330 King St., Pottstown, Pa.; Bethlehem, Harry Koelmel, 3617 Jasper St., Philadelphia, Pa. **SYNOD OF THE MID-WEST.** **Pt. Wayne:** First, William Cramer, Fulton, Mich.; Hudson Charge, Samuel Noll, Pleasant Lake, Ind. **Iowa:** Lone Tree, Vernon Burr, Lone Tree, Iowa. **Lincoln:** Lawton, Geo. T. Kifer, Lawton, Iowa. **Missouri-Kansas:** First, Paul Brown, 3305 E. Douglas St., Wichita, Kansas; Shoenfeld, Ebenezer, Conrad Popp, Hoisington, Kans., R. No. 1; Trinity, Elwood Yoder, Cheney, Kans. **Kentucky:** New Middletown Charge, Chas. E. Watson, New Middletown, Ind.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Alderman Frank J. Corr has been elected Mayor pro tem of Chicago by the City Council, to serve until the post of the late Mayor Anton Cermak is filled by popular election in the summer or fall.

Thirty-four persons were killed by a wild March tornado that swept up the Tennessee-Kentucky line Mar. 14. 200 persons were hurt. Many homes were wrecked.

The Senate Mar. 14 voted to help California meet her earthquake relief needs and adopted and sent to the House a resolution providing for a \$5,000,000 Federal fund.

The Cullen bill, providing beer of 3.2 per cent of alcoholic content by weight, went through the House Mar. 14 by an overwhelming vote of 316 to 97.

By a vote of 62 to 13 the Senate Mar. 15 passed the \$500,000,000 economy bill, which gives the President practically dictatorial powers in reducing veterans' benefits and Federal salaries.

Colonel Henry Latrobe Roosevelt, a retired marine officer and 6th cousin of President Roosevelt, has been appointed Assistant Secretary of the Navy. The selection was made by Secretary Swanson, without any suggestion from the President.

Albert Einstein, the scientist, was given Mar. 15 a dinner in his honor in New York City before returning to Europe. He had been engaged the past months in scientific work at the California Institute of Technology.

President Roosevelt Mar. 16 recommended to Congress sweeping emergency legislation to relieve agricultural distress, and accompanied his message with a bill setting forth the plan in detail. It is the most drastic piece of farm legislation ever proposed in peace times and confers on the Secretary of Agriculture broad powers.

The first attempt at a world disarmament treaty complete with figures was laid before a highly attentive disarmament plan at Geneva Mar. 16 by Prime Minister Ramsay MacDonald on behalf of the British delegation. It involves eliminating thousands of big cannons and tanks and thousands of war planes and the reduction of Europe's armies by nearly 1,000,000 men. The Prime Minister pleaded for a 5-year treaty, and warned that peace was at stake.

A new White House record has been made. In 12 days in office President Roosevelt received 14,000 telegrams praising his actions.

Two of the oldest and best known book publishing companies in America, D. Appleton and Co., founded in 1825, and the Century Company, founded in 1870, are to be united under the name of D. Appleton-Century Company, it has been announced.

Determined to speed his program for business recovery to the utmost, President Roosevelt has decided to push through Congress, without a recess, a permanent, constructive legislative program including railroad consolidation, unemployment relief, power legislation, and strengthening of the banking laws to prevent speculation.

President and Mrs. Roosevelt celebrated Mar. 17 their 28th wedding anniversary with a family dinner party in the White House.

The Studebaker Corporation, manufacturer of Studebaker, Rockne and Pierce-Arrow automobiles, has been placed in receivership by Federal Judge Thomas H. Slick, at South Bend, Ind. This corporation has been in the vehicle field since 1852.

Josephus Daniels became Ambassador to Mexico Mar. 18, when he took the oath of office at Raleigh, N. C., from his older brother, Judge Frank Daniels, of the Superior Court.

A monument to Anton J. Cermak is to be erected in Bay Front Park, Miami, Fla., where the Chicago Mayor was fatally wounded.

Dr. Hans Luther has been appointed the German Ambassador to the United States. He is an expert on Germany's foreign debts and trade, and Washington seems much pleased at the choice.

Brig. Gen. Harry Burgess, former Governor of the Panama Canal Zone, died at Hot Springs, Ark., Mar. 18.

The Duke of the Abruzzi, cousin of King Victor Emmanuel and famous explorer, died at Abruzzi City, near Mogdishu, Somaliland, Mar. 18. He was 60.

After a conference between Prime Minister MacDonald, of Great Britain, and Premier Mussolini, of Italy, at Rome Mar. 19, an official communique was issued announcing that a definite plan had been put forward by the head of the Italian Government "for an understanding on larger political questions, with the object of securing the collaboration of the four Western powers in an effort to promote in the spirit of the Kellogg pact and a no-force declaration a long period of peace for Europe and the world."

Harry Hays Morgan, who held many important posts in the American Consular Service, died Mar. 19 at the home of his daughter, Viscountess Furness, in London.

The worst flood since 1913 has raged through the Ohio River Valley all the way from West Virginia to Indiana, accom-



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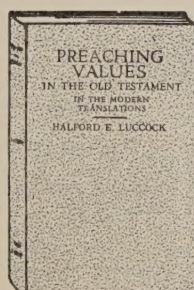


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panied by 4 deaths and property damage. Thousands of acres of land were inundated.

Temple Thurston, novelist and dramatist, died at London Mar. 19, at the age of 53. The American Jewish Committee, of which Dr. Cyrus Adler is president, has requested the United States Government "to make proper representations to the government of Germany" against the persecutions of Jews under the regime of Adolf Hitler.

The British Government has halted negotiations with the Soviet Government for a new trade treaty because of the arrests of British engineers in Russia.

With the signing by the President Mar. 20 of the economy bill, the second major administration proposal passed by Congress, preparations were made for the issuance of Executive orders to carry into effect the reductions authorized. These reductions totaling \$500,000,000 affect civil employees and the benefits to veterans not disabled in the war.

With marked promptness the State Department at Washington has accepted the invitation of the League of Nations to act with its advisory committee in the matter of the boundary dispute between Peru and Colombia. The League has already decided in favor of Colombia.

Louis Ullstein, publisher and head of a Berlin firm regarded as the largest kind in the world, died in Berlin Mar. 20.

Gold and gold certificates to the amount of over \$400,000,000 had been returned to the Federal Reserve banks and the treasury Mar. 20 in the two weeks since President Roosevelt urged an end of hoarding. Mar. 27 is the deadline for the banks to report the list of persons who have withdrawn gold over the last two years and will not have returned it by that date.

A new militant Germany, animated by the old Prussian military spirit, was proclaimed in an impressive Reichstag opening ceremony Mar. 21 in the garrison Church at Potsdam, where President von Hindenburg and Chancellor Adolf Hitler were the chief figures.

President Roosevelt sent to Congress Mar. 21 the first of his plans for restoring employment, one putting a quarter million men to work in the forests, and immediate steps were taken to put the undertaking into law.

Tentative acceptance of the peace plan of Premier Mussolini of Italy has been given by Premier Edouard Daladier and Foreign Minister Joseph Paul-Boncour, of France, to Prime Minister MacDonald of Great Britain and Sir John Simon, his foreign secretary.

A LETTER FROM DR. S. B. MASE

(A vivid account of the earthquake experiences of one of our beloved ministers and his wife.)

Dear Editor:

It might be of interest to the family of "Messenger" readers, in which I have many friends and acquaintances, to know of the narrow escape my wife and I had in the disastrous earthquake which just a few days ago rocked Southern California. It occurred on the evening of March the tenth, at or near six o'clock. The day had been bright and beautiful. There was no premonition of impending disaster. Long Beach, "queen of the beaches," stood serene and apparently secure as the day was drawing to a close. We had finished our evening meal and were ready for our accustomed hours of reading and quiet meditation. My wife was reclining on a couch while I had settled in an easy chair to scan the news columns of an afternoon paper. In one swift moment something dreadful was taking place. The huge three-story building in which we resided bobbed and rocked like a boat upon troubled waters. Some titanic force was released that shook the earth. It occasioned wild and widespread disorder. Pandemonium broke loose. Appalling was the din and

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confusion in our own room. Furniture toppled over, glass splintered and crashed, while the outside wall of our apartment went thundering to the ground, three stories down. In that moment death seemed inevitable. From other apartments came the screams of terror-stricken women and the crying of badly frightened children. All these, added to the writhing and groaning of the building, contributed to the horror of our situation. Everything seemed to augment the frightfulness of the moment. When the last ray of hope seemed extinguished the quaking ceased and we were safe in the midst of indescribable wreckage and ruin. Structural steel prevented the collapse of the building and the destruction of all within. It was an

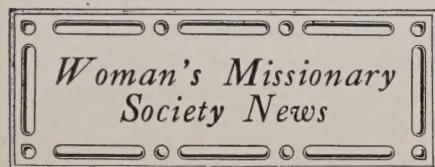
experience such as I pray I may never again pass through. Begrimed, yea and choked with dust, we emerged from that scene of danger and desolation with words of thanksgiving that no amount of dust could stifle or repress.

The fair city of Long Beach was stunned by the adverse blow. Business was paralyzed. Magnificent Churches and school buildings that vied with the fairest in the land were hopelessly wrecked. Business houses of every type as well as homes were rendered unfit for occupancy. Everywhere throughout the entire city fearful ruin was wrought. In the brief space of perhaps thirty seconds anywhere from 50 to 100 millions of dollars worth of property was damaged and destroyed. Long Beach is not alone in her humiliation. Los Angeles, Santa Ana, Huntington Beach and a lot of smaller towns in Southern California were badly dismantled.

Scarcely had the bricks ceased falling ere rehabilitation plans were being drawn. Thousands of men were at once put to work clearing away the debris and making preparation for the resumption of normal life and business activities.

This whole experience has helped me to envision more clearly and desire more earnestly "the City that hath foundations, whose builder and maker is God."

S. B. Mase.



Helen B. Ammerman, Editor
1331 Center Street, Ashland, Pa.

"The Church is the trysting place of the soul and its Maker."

Announcements. The W. M. S. of Maryland Classis will meet in Trinity Church, Thurmont, Md., for the 19th annual session. The conference opens at 10.30, Thursday, April 6. During the morning and afternoon routine and special business, group conferences, reading course awards and a symposium on "Rethinking Missions" will occupy the time. At 7 o'clock the altar service will be conducted by the pastor of the Church, Rev. E. D. Bright. This will be followed by an illustrated address by Dr. A. V. Casselman.

The W. M. S. of Wyoming Classis will meet in the 45th annual convention in Emmanuel Church, Hazelton, Rev. J. N. Garner, pastor, on April 4 and 5. The convention theme is "Launch Out" and the hymn is "O, Zion Haste." At 10 o'clock Tuesday morning, the executive committee will meet and delegates will be enrolled. The formal session convenes at 2 P. M. and will be given to devotion service and to business. On Tuesday evening the G. M. G. banquet will be held, followed by a sketch, "Ruth's Good Deed," by Weatherly Guild girls, and an address by Mrs. Lentz, of Collegeville. On Wednesday morning, at 8.15, the W. M. S. family will have family worship and breakfast in Sechler Hall. The convention will adjourn with a consecration service at the close of the Wednesday afternoon session. Mrs. E. F. Faust is president. Send names of all delegates desiring entertainment to Mrs. Bessie Krick, 582 N. Church St. Meals 35 cents; breakfast in the Church is free. Credential blanks should be sent to Mrs. N. T. Englehart, Bloomsburg, Pa.

A New and Successful Venture for the W. M. S. and G. M. G. of Zion Church, Arendtsville, Pa., occurred on March 11 in an all-day discussion of the study book "Lady Fourth Daughter of China." The meeting was held in the home of Mrs. Hoke. The forenoon worship service was

led by the president, Mrs. Lady, who used Faith for her subject. Then followed a discussion of 3 chapters of the study book by Mrs. Brindle and a vocal solo by Miss Orner. The luncheon committee prepared a delicious meal of creamed chicken, biscuits, fruit salad, butterscotch pie and coffee. Members in attendance were requested to contribute 15 cents for luncheon and thus the treasury was swelled \$3.05. Apart from the afternoon discussion of the book, Miss Cook, a graduate of Boston School of Religious Education, conducted an impressive worship period and told the story of "The Cedar Box" by Oxenham. This is the first time this method of study was used and it met with the approval of the 28 faithful workers who participated. There was more continuity to the theme than when 2 chapters are presented at evening meetings. "A splendid spirit of good fellowship prevailed which is not likely with the formal type of study."

The Women's Union of Reformed Churches in Baltimore was called in spring session by the president, Mrs. Bushong, in Faith Church on Feb. 1. Among the outstanding items on the program was a report on the "Cause and Cure of War" convention held in Washington, D. C., by Mrs. Weber. The gist is: Individuals must obliterate prejudice against nations and races, resolve to think in terms of brotherhood and desire for others what we would enjoy. As nations and individuals we are dependent upon each other and cannot live unto ourselves. A letter from Dr. and Mrs. Staudt, of Baghdad, Iraq, was read by Miss Zies. Some excerpts are: "Our audience tonight (Sunday) composed largely of non-Christians, was inspirational. The students have formed a choir and sing a special hymn every week." "Under the auspices of the Brotherhood (an organization formed to study how to live and how to serve) a religious meeting was held, at which time two British army officers passing through Baghdad, spoke. Both were genuinely twice born men and told how, after living in sin, Christ came into their hearts and made them new creatures. The one, a short Irishman, became so interested that he climbed on a chair in true Billy Sunday fashion. The students were impressed." "Without doubt our boys' school is better than ever; attendance is 435 and many are turned away due to lack of space and equipment. Our boarding list of 40 represents leading families in Iraq; 2 sons of the Prime Minister and a son of the Persian Prime Minister are here." "We have created up-to-date laboratories and our growing library is a satisfaction to our students. A feature of interest is the Science Club in which students, from personal funds, have made a work shop, wherein they experiment in wood, photography, and electricity." The speaker of the evening was Dr. Sanderson, Gen. Sec. of the Federation of Churches in Baltimore. On his subject, "The Versatile Christ," he said, "Christ is the foundation of every Church; therefore federations can work in harmony and like Christ, people can fit themselves into every walk of life and still be shining lights." During the social hour The Young People's Mandolin Club of Trinity Church furnished enjoyable music, and the ladies served pleasing refreshments.

Philadelphia Classical Corresponding Secretary. Mrs. J. S. Keen, 1720 Nedro Ave., Philadelphia, desires all Departmental Secretaries to have their reports in her hands before April 1. This is important. The annual meeting of W. M. S. of Philadelphia Classis convenes at 9.45 A. M. in Heidelberg Church, Broad and Grange Sts., on April 11. The pastor is Dr. W. S. Kerschner. The afternoon session opens at 1.30. Dr. P. L. Gerhard, of Sendai, Japan, will be the speaker. Let there be a large delegation present.

BOOK REVIEWS

You and Yours, by Albert George Butzer. 117 pages, \$1. Harper & Brothers.

Perspectives, by Charles W. Gilkey. 118 pages, \$1. Harper & Brothers.

These are the 6th and 7th volumes in "Harpers' Monthly Pulpit." Dr. Butzer is pastor of the Westminster Presbyterian Church of Buffalo, N. Y., and ranks high among our younger preachers. As Dr. Fosdick says in his introduction of this book: "These sermons come straight out of human experience and snugly fit the thoughts and lives of modern people." They deal with personality from a pastor's standpoint and are most suggestive.

Dr. Gilkey is the Dean of the Chapel in the University of Chicago, and his ability as a preacher has been generally recognized. He knows how to deal understandingly with profound problems in parables and pictures and living stories of real people. For thoughtful preachers and laymen, these brief discourses will be found unusually helpful. P.

The Holy Week, by Bernard Iddings Bell. 79 pages, \$1. Harper & Brothers.

Richly devotional and yet unconventional in its simple realism is this little book of meditations, which may well be used as a spiritual guide during Holy Week. During days of discouragement you will find these chapters for Palm Sunday and Easter as well as for every day of that wonderful week particularly helpful. The message for Good Friday contains a devout study of the "Seven Words from the Cross." E.

Religion in Our Times, by Gaius Glenn Atkins. 330 pages, \$2.75. The Round Table Press, New York.

If you want a plain, concise story of the leading men and movements in Protestant religion since the days of Dwight L. Moody (1890-1932), this book is invaluable. It is not a "dry as dust" narrative, but colorful, dramatic, thrilling. One cannot help feeling devoutly grateful for the work of this brilliant author who enables us to understand, so much more clearly, both the mistakes and opportunities of Protestantism in the epochal period through which we have been passing. Though the book deals historically with many controversial matters, there was a sincere effort to be impartial, to advocate no special dogma and to indulge in no theological speculation. Those who wish to know how the new forces of our times have affected the old faith will indeed find abundant food for thought in the pages of this important book. P.

OBITUARY

ELDER WILLIAM A. BROMER

Mr. William A. Bromer was for many years a faithful elder in Heidelberg Reformed Church at Schwenkville, Pa. Mr. Bromer passed away on Saturday morning, March 11. His death, though due to a complication of ailments, was both sudden and unexpected. Elder Bromer was not only an active member of Heidelberg Church, but was a leader in many of the worth while causes in the community. At the time of his death he was a member of the School Board and secretary-treasurer of the Schwenkville Improvement Association.

He is survived by his widow, Mary Catherine (Willard) Bromer; two sons, Dr. Albert Bromer and Harold Bromer, both of Philadelphia; a daughter, Ruth, wife of Raymond Beltz, of Schwenkville; and five brothers and five sisters. Three of the

brothers are clergymen, namely: Dr. Edward S. Bromer, of the Theological Seminary at Lancaster; Dr. Albert S. Bromer, of the Board of Christian Education, Philadelphia; and Rev. Frank S. Bromer, of Brickerville, Pa.

Funeral services were conducted at his late residence in Schwenkville on Tuesday afternoon, March 14, by his pastor. The Church and the community mourn the passing of a man full of faith and good works.

S. B.

ELDER EDWIN S. STOTZ

On March 14, Wilson Avenue Church, Columbus, O., was crowded for the funeral of Mr. Edwin S. Stotz. Mr. Stotz came from a family which has long been connected with the Reformed Church. He was born at Wind Gap, Pa., and was a graduate of the Nazareth Hall Military Academy. As a young man he came to Ohio and settled south of Columbus, where he met his bride, Miss Emma Lehman, who survives. Thirty years ago he came to Columbus and with his eldest son, Walter, entered the grocery business. Until a week before his death, the immediate cause of which was a severe fall, he was an active partner in his business, though nearly 75 years of age.

Here was a man who was much interested in life. He loved men. He was connected with many Masonic bodies. He was once president of the Retail Grocers' Association of Columbus. He was an elder in his Church and had been a delegate to Classis. A pleasant experience came to him last summer, when on a trip to his early home in eastern Pennsylvania, he attended a Communion service in the country Church where he was confirmed. A younger son, Harry, a deacon in Wilson Avenue Church; a daughter, Mrs. Mamie Hartman; and two grandchildren survive.

E. B. J.

ELDER JOHN S. KRUM

The death of John Sharpless Krum, of St. James Church, Ridgeville, of the Danville, Pa., Charge, brought to its earthly close a life of distinguished service and devotion to the Church and the community. Mr. Krum was for more than 50 years an officer of St. James Church, and at the last election was made elder emeritus, as a mark of respect and in sincere appreciation of the faithful service he rendered during the long life with which he was blessed.

Elder Krum, son of Gideon and Elizabeth (Cromley) Krum, was born Dec. 1, 1849, in Franklin Township, Pa., and passed away peacefully Feb. 22, 1933, at the home of his daughter, Mrs. Ella Leighow, Danville, R. D. 5. He was confirmed Jan. 13, 1866, by the Rev. J. W. Tescher, in the Grovania Union Church. He was married to Effie Jane Baylor Jan. 4, 1874, by the Rev. John W. Steinmetz. This union was dissolved by the death of Mrs. Krum in December, 1916. To them were born four daughters and 7 sons, of whom 7 sons and 3 daughters survive. He is also survived by 32 grandchildren and five great-grandchildren.

Mr. Krum was a member of one of Montour County's oldest families, and always a regular attendant at the services of his Church. Funeral services were held in St. James Church in charge of his pastor, the Rev. Clark W. Heller, at which his many friends entirely filled the edifice. He was laid to rest in the Odd Fellows Cemetery, at Danville, Pa. He served his generation faithfully and well, an untiring worker for his Lord and Master. "Blessed are the dead which die in the Lord."

C. W. H.

DR. WILLIAM POTTER SHAW

Trinity Church, of Berlin, Pa., recently suffered a real loss in the lamented death of Dr. William Potter Shaw. This widely known and well beloved physician departed

IT IS THE SPIRIT of the Church that every young person coming into the fellowship of Christ should have a Bible, a Hymnal, and some book of devotions for the home. The personal possession of these valuable books will help to emphasize the importance of the step taken in making the vows of allegiance to Christ and the Church.

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WRITE TODAY

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this life Monday evening, March 13, 1933, in the Memorial Hospital, Cumberland, Md., as a result of complications following an operation. He was born at Barton, Md., Sept. 13, 1865. He came from sturdy English ancestry, the first of the line being George Shaw, of Barton-on-Humber, Lincolnshire, England. His grandfather was the first Methodist minister in the Barton section of Allegany County, Md.

Dr. Shaw graduated from the medical department of the University of Maryland, Baltimore; and shortly thereafter began the practice of medicine in the southern part of Somerset County, Pa., at Salisbury. In 1894 he came to Berlin, where he remained until the time of his death. His medical career was marked by rare fidelity to duty, and consistent allegiance to the highest professional ethics. He was a lover of flowers, and nothing delighted him more than his ability to furnish the Church as well as the many homes of his friends with the beautiful blooms raised in his own hot-house. He was richly blessed with the grace of hospitality, and a genial host who will long be remembered by all privileged to share in his friendship.

He filled various positions of trust and responsibility in the life of the community. He was a director of the Philson National Bank for many years, and at the time of his death, the Burgess of Berlin.

He united with the Trinity Church of Berlin many years ago, and was always deeply interested in its welfare. For a number of years he served on the Consistory. He generously supported the Church, because he firmly believed in the worth of the spiritual values for which the Church stands. God alone is able to appraise the beneficent influence of such a life. He is survived by his wife, formerly Miss Harriet Shaffer, of Middletown, Md., who has been the capable organist of Trinity Church for approximately 25 years; together with two daughters, Mary Elizabeth, in training at the Memorial Hospital,

Cumberland, Md., and Helen Louise, a senior in the Berlin High School. Two brothers and one sister also survive. Funeral services were conducted by his pastor at his late home Thursday, March 16, at 2.30 P. M. Rev. Dr. E. P. Skyles assisted in the services. Interment was made in the family burial plot in the Grantsville, Md., Cemetery.

D. S. S.

ELDER JACOB W. BRENNEMAN

One of the well-known elders of Lancaster Classis, Jacob W. Brenneman, entered into the heavenly rest at his home, Millersville, Pa., on March 10, 1933. He was born in Lancaster County, Pa., Feb. 25, 1863. He was of fine parents and followed nobly in their footsteps. As a member of Zion's Church, Millersville, he was respected and loved by all for his deep convictions, his high regard for things sacred, and his delightful personality. For the last twenty years he had been a member of the Consistory. He served one term as deacon, 1915 to 1919. He was elected elder in 1920 and served until 1932, when he declined the nomination. He was elected elder emeritus. He represented the congregation at the meetings of the Classis and Synod. He was a delegate to General Synod in Philadelphia, 1926. For a number of years he served as superintendent of the Bible School. For many years he was engaged in the buying and packing of tobacco. Through this business he became known far and wide for his honesty and fair dealing. He was keenly interested in civic affairs and took an active part in the welfare drives. Surviving him are his wife, Lida G. (Hostetter); two sons, Willard and Arthur, at home; two daughters, Mrs. John Frantz, New Haven, Conn., and Helen, Hood College; one grandson.

Funeral services were conducted at his late residence, with his pastor, Rev. W. T. Brundick, in charge. The Rev. Dr. Oswin S. Frantz delivered the sermon.—W. T. B.